



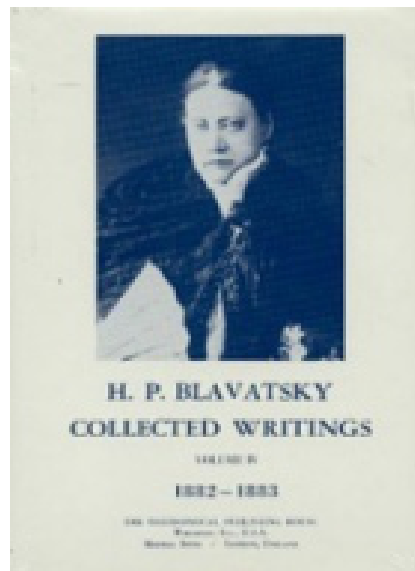
**H. P. BLAVATSKY
COLLECTED WRITINGS**

VOLUME IV

1882-1883

THE THEOSOPHICAL PUBLISHING HOUSE,
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H.P. Blavatsky
COLLECTED WRITINGS



VOLUME IV

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FOREWORD TO VOLUME FOUR

Most of the material in the present Volume appeared in print in collected form for the first time in 1936, when it was published by Rider & Co. in London, under the title of *The Complete Works of H. P. Blavatsky*. As was the case with the original Volumes I, II, and III of the Series, a considerable portion of the stock of Volume IV perished in the London "blitz" during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

Discovery of hitherto unknown writings from H.P.B.'s pen required that the material be somewhat differently distributed, as far as the four original Volumes are concerned. The present Volume is made up of H.P.B.'s writings during the years of 1882 and 1883. It contains therefore some of the material of the original Volume III and most of the material of the original Volume IV.

The text contained now in Volume IV has been checked with the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. A number of explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. Biographical and Bibliographical information has been collected in the Appendix, as is the case with all the Volumes of this Series, and a copious Index has been prepared.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume. Their continued interest and helpful assistance are gratefully acknowledged. Their names, as given in the Foreword to Vol. II, apply to the present Volume as well.

BORIS DE ZIRKOFF.

Compiler.

LOS ANGELES CALIFORNIA, U.S.A.

May 8, 1969

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND
COL HENRY S. OLCOTT,
FROM MARCH, 1882, TO JUNE, 1883, INCLUSIVE.

(the period to which the material in the present volume belongs)

1882

March (middle)—Approximate time when Wm. Q. Judge went to Carupano, South America, on mining business (HR, 20) .

March 22-24—Dates of the SS Vega incident, involving William Eglinton and Master K.H. (ODL, II, 340; LBS, Letters Nos. II, X-B, X-C; Hints, I, pp. 153-79, in 2nd ed.; Vania, 132).

March 26—Swâmi Dayânanda Sarasvatî lectures in Bombay and launches an attack denouncing the Founders and the T.S. (Ransom, 169).

March 31—H.P.B. indicates she is to leave on that date for Allahabad and Calcutta (LBS, pp. 13, 14).

April 5—Col. Olcott lectures in Calcutta on “Theosophy, the Scientific Basis of Religion,” with Baba Piari Chand Mitra in the Chair (Ransom, 169) .

April 6—H.P.B. arrives in Calcutta by the early mail train. Goes directly to Howrah to Col. and Mrs. Gordon, but transfers her residence the same day to the Mahârâjâ's palace at his express invitation. On the evening of the same day the Bengal Theosophical Society is organized at the palace, with Bâbû Piari Chand Mitra as President (ODL., II, 340-41; Ransom, 169; Theos., III, Suppl. to May, 1882) .

April 19—The Founders sail for Madras on board the SS India, arriving the 23rd. Meet for the first time T. Subba Row and G. Soobiah Chetty (ODL., II, 342-43; Ransom; 170; LBS, p. 142; Theos., III, Suppl. to June, 1882, p. 1; G. S. Chetty's recollections in Theos., Vol. XLVII, Meh., 1926, p. 741).

April 26—H.S.O. delivers his lecture on “The Common Foundation of All Religions,” at Pachiappas Hall, Madras. Ace. to H.P.B., parts of it had been dictated by one of the Teachers (ODL., II, 344; G. S. Chetty's recoll. as above).

April 27—Madras Theosophical Society founded, with Divân Bahâdur R. Ragunâth Râo as President, and T. Subba Row as Corr. Sec'y (ODL., II, 343-44; Theos., III, Suppl. to June, 1882, p. 2).

April 30—The Founders in company of some of the newly-admitted Fellows go by rail to Tiruvallam, near Arcot, to visit one of the oldest temples of Southern India. It is likely that H.P.B. saw somewhere in the vicinity one of the Adepts said to live there. Return to Madras next day (ODL., II, 344; Theos., III, Suppl. to June, 1882, p. 2; G. S. Chetty's recoll. as above, p. 742).

April—A. O. Hume publishes Hints on Esoteric Theosophy, No. 1 (Vania, 110).

April—The Sinnetts go to Simla and take up residence at a house called the Tendrills; they are joined after a time by the Gordons (Autobiogr.).

May 3—H.P.B. and H.S.O. start in the evening on their trip up Buckingham Canal in a houseboat, on their way to Nellore and Guntur. They are accompanied by several of the newly-initiated Fellows sailing in a second boat. They reach Nellore on the evening of the third day (ODL., II, 347; Ransom, 170; Theos., III, Suppl. to June, 1882, pp. 2-3; G. S. Chetty's recoll. as above, pp. 743-45) .

May 10—The Founders and their party, after organizing the Nellore Branch, re-embark on the same boats; they disembark at Padagangam, after an unusually fast trip due to favorable winds; from here they travel 55 miles to Guntur, carried in palanquins through some of the most difficult and dangerous terrain, fording streams and evading cobras in a temperature of 100° Fahrenheit. They reach destination at nightfall on the 15th. After an unprecedented reception on the part of the whole population, and the founding of a Branch, the Founders leave Guntur on the evening of the 18th and retrace their way to the Buckingham Canal and Nellore. After a stay of three days, they leave May 27th by bullock-carriages for Tirupati, the nearest railway station some seventy miles off, and return to Madras by rail on May 30th (Vivid description in ODL, II, 345-60, and Theos., III, Supplements to June and July, 1882).

May 31—Date on which the property of Huddleston's Gardens was found, to be used as a new Headquarters for the Theosophical Society. The idea of moving the Headquarters from Bombay to Madras had been suggested by Soobiah Chetty and had already been discussed at a meeting of the Madras Branch (ODL., II, 360; G. S. Chetty in Theos., Vol. XLVII, Mch, 1926, pp. 745-46) . The Founders visit the property in company with S. Chetty and his brother. H.P.B. gets an intimation from her Teacher to secure the property (Ibid.; Theos., Vol. L, May, 1929, pp. 117-19).

June—Beginning of strained relations between Sinnett and his employer, Mr. Rattegan, of the Pioneer (Autobiogr.).

June—H.S.O. prepares the Defense Material against Swami Dayânanda's attack, and has it published as an Extra Supplement to the July Theosophist.

June 8—The Founders return to Bombay (ODL, II, 361).

June—The Founders accept an invitation to visit Baroda, the capital of H. H. the Gaekwar. They also visit their friend, the reigning Thakur Sahib of Wadhwan, and then return to Bombay (ODL., II, 363-68) .

July-Extra Supplement to The Theosophist, Vol. III, contains a full documentary account of the relations between the Founders and Swami Dayânanda Saraswatî

July—Rev. A. Theophilus reads before a Diocesan Clerical Conference at Madras a paper on “he Theosophical Society, its Objects and Creed, its Attitude towards Christ, and its Work in India” (Ransom, 172).

July 15—H.S.O. sails from Bombay to Ceylon (ODL., II, 368-69; Ransom, 172). It is on this trip that H.S.O., acting on the direct order of his Master, does his first healing by mesmeric power (Ransom, 172-73; H.P.R. in footnote in Theos., IV, April, 1883, p. 153) .

August—C. C. Massey elected President of the T.S. in England, succeeding Dr. George Wyld.

August—Dâmodar goes for a month or so to rest and recuperate at Poona, staying with A. D. Ezekiel who offered him the hospitality of his house; his health had become very delicate, owing to persecutions and overwork (Theos., III, Suppl. to Aug., 1882, p. 6) .

September—H.P.B.'s health takes a turn for the worse; she suffers from Bright's disease; she speaks of her blood being “transformed into water”; yearns to go and see the Masters (LBS., No. XVIII, p. 37; Path, X, Sept., 1895, p. 169) .

September—Third installment of “Fragments of Occult Truth” published in The Theosophist, Vol. III. Mildly critical remarks by Master M. concerning this essay result in great irritation on the part of A. O. Hume, its author (ML., No. XLIII, p. 259)

September (end)—H.P.B. leaves Bombay for Sikkim. Goes through Benares; thence via Calcutta and Chandernagore to Cooch Behar, where she is laid up for three days with fever. She is accompanied by a dozen native Theosophists from Calcutta and four or five Buddhists from Ceylon and Burma. Most of them fell ill, and only the Buddhists followed her to Sikkim. The Foreign Office refuses to give her a pass to Sikkim. As it was too late in the season to go to Shigatse, though it seems to have been her intention to do so, H.P.B. decides to go to the “Lama Monastery” some four days from Darjeeling; she goes on foot accompanied by a few of her original travelling companions, and takes eight days to make the journey. At the frontier between Bhutan and Sikkim, which is a fast-flowing stream, some Englishmen and Indians were waiting for admission but were refused entry. The Chief Lama of the Monastery across the frontier, however, ordered H.P.B. together with three Sinhalese to be brought over, and they stayed there three days (H.P.B. to Prince Dondukov-Korsakov, in HPBS II, pp. 96-100).

October 1—H.P.B. is at Ghum, staying apparently at the monastery, some 23 miles from Darjeeling. It is on this trip that H.P.B. spent two or three days in Sikkim in the company of the Masters and was restored to much better health. She was told to go to Darjeeling and to stay there for two months (Path, X, Sept., 1895, pp. 169-70; Blech, 127-28; LBS., No. XIX, p. 38; ML., No. LIV, pp. 313-14; H.P.B. to Prince Dondukov-Korsakov, as above).

October 6—S. Ramaswamier meets Master M. in Sikkim (Theos., IV, December, 1882, pp. 67-69).

October—H.P.B. is at Tindharia, near Darjeeling, most of the month (ML., No. CX, p. 445; Path, X, Sept., 1895, p. 170; LBS., No. XIX, p. 38) .

October—Approximate time when two Chelas, Darbhagiri Nâth and Chandra Cusho, visit Sinnett at Simla (Autobiogr.; ML., No. CXI, p. 446) .

October (end)—The Sinnetts leave Simla for Allahabad (Autobiogr.).

November—Sinnett advised by Mr. Rategan of The Pioneer that his services are no longer required (Autobiogr.; Ransom, 173).

Nov. 1—H.S.O. sails from Ceylon for Bombay; arrives three days later (ODL., II, 390) .

November (middle)—H.P.B. goes from Darjeeling to Allâhâbâd to stay with the Sinnetts (ED., 37-38; OW., 136-38; Autobiogr.).

Nov. 17—Balance of Rs. 7,000 paid by S. Chetty's father to secure the property of Huddleston's Gardens and complete its purchase (S. Chetty's recollections in Theos., Vol. XLVII, Mch., 1926, pp. 746-47) .

Nov. 25—H.P.B. returns to Bombay with S. Ramaswamier and several others who come as delegates to the forthcoming Convention (ODL., II, 391; Ransom, 173-74; LMW., I, 121).

December—Approximate time when W. Q. Judge goes to Mexico on silver mining business (Theos., IV, Suppl. to Dec., 1882, p. 8).

Dec. 6—Large gathering at Headquarters in Bombay, at which S. Ramaswamier tells of his meeting with Master M., and H.S.O. speaks of his work in Ceylon and shows early portraits of M. and K.H. (Ransom, 174).

Dec. 7—Anniversary Celebration of the T.S. held at the Framji Cowasji Institute, Bombay; Sinnett in the Chair (Theos., IV, Suppl. to Jan., 1883; ODL., II, 391; Ransom, 174).

Dec. 17—The Founders leave by train for Adyar; accompanied by the Coulombs, Dâmodar, "Mr. Deb," Dora Swami Naidu, and five Hindû servants (Theos., IV, Suppl. to Jan., 1883, p. 6; Journal, I, Jan., 1884, p. 11; ODL., II, 391). Arrive on the 19th (Path, X, Sept., 1895, pp. 170-71) .1883

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January—H.P.B.'s serial story, *From the Caves and Jungles of Hindostan* originally running in the *Moskovskiya Vedomosti* (Moscow Chronicle), begins to be reprinted in the *Russkiy Vestnik* (Russian Messenger). It runs through August, 1883, before being temporarily interrupted.

Jan. 7—Annual election of officers at the London Branch T.S. Dr. Anna Bonus Kingsford elected President; Edward Maitland and Dr. Geo. Wyld (ex-president) elected Vice-Presidents. At the time, Dr. Kingsford is still in Paris (Theos., IV, Suppl. to Mch., 1883, pp. 4-5 ; AK., II, 106) .

January (first week)—The Founders settle the household at Adyar, buy furniture (ODL., II, 393).

Jan. 14—Circular issued by H.S.O. regarding how Adyar was bought and paid for (Theos., Vol. LXVII, Aug., 1946, p. 293, fnote; Theos., Vol. L, May, 1929, pp. 116-18) .

Jan. 16—Public reception given to the Founders by the Madras native public at Pachiappa's Hall. H.S.O. broaches the idea of organizing a Hindu Sunday School Union for regular religious instruction of children and as an impetus to the study of Sanskrit; he proposes that a series of Catechisms and reading books should be compiled, embodying the fundamental principles of Hindu moral and religious systems, and containing translations from Sanskrit classics. Proposal is unanimously carried (ODL., II, 395; Theos., IV, Suppl. to Feb., 1883, p. 1) .

Jan. 30-Feb. 8—H. H. Daji Râjâ Chandra Singhjee, the young reigning Thâkur of the Kâthiâwar State of Wadhwân, visits Adyar, having joined the T.S. some time before (ODL., II, 397; Theos., IV, Suppl. to Mch., 1883, p. 5).

January (?)—The so-called “Occult Room” is built, and a wooden cupboard later called the “Shrine” is hung in it (Vanaa, 153).

January (?)—W. Q. Judge meets Mrs. Laura Langford Holloway in New York, from which results her association with the T.S. (Holloway MSS destroyed some years ago).

February—The Theosophist (Vol. IV, No. 5) begins to appear from Madras instead of Bombay.

Feb. 1—Announcement in the Pioneer regarding A. P. Sinnett's retirement (Scrapbook IX).

Feb. 12—While H.S.O. and the Coulombs work in the “Occult Room,” there falls a note from Master K.H. with Rs. 150, and the plan of a sanctuary for a statue of the Buddha with orders to have it constructed (Ransom, 177; Diaries, entry of Feb. 14, 1883).

Feb. 15—Commandant D. A. Courmes arrives in Ceylon. Has an interview with the High Priest H. Sumangala and is present at the festival at Kotahena. He is translating the “Fragments of Occult Truth” into French (Theos., IV, Suppl. to May, 1883, p. 7).

Feb. 17—H.S.O. embarks for Calcutta on the French mail steamer SS Tibre, for a tour of Bengal. Reaches destination on the 20th, staying at the Palace as the guest of Mahârâjâ Sir Jotendro Mohun Tagore (ODL., II, 398; Theos., IV, Suppl. to Mch., 1883, p. 1).

February (late)—The Sinnetts leave Allâhâbâd for England. First to Madras (ED., 39) .

March 2—The Sinnetts arrive at Madras on the SS Verona and are welcomed on the pier by H.P.B. and others (Autobiogr.; ED., 39; Theos., IV, Suppl. to April, 1883, p. 7).

March—First traceable use of the “Shrine” for occult purposes, namely by Mrs. Sinnett during her stay at Adyar (ED., 39-40); Autobiogr.; Vania, 154).

March 9—While in Calcutta, H.S.O. is shown exceptional honors by Pandit Taranath Tarka Vachaspati, a Brahmana and Compiler of a famous Sanskrit Dictionary, who cooked food and gave it to H.S.O., and then initiated him into his own gotra and gave him the Brahmanical sacred thread and his mantram (ODL., II, 410) .

March 11—First religious Sunday School opened by H.S.O. in Calcutta, with Mohini Mohun Chatterji as chief teacher (ODL., II, 411; Theos., IV, Suppl. to April, 1883, p. 7).

March 12-30—H.S.O. travels in Bengal, heals the sick and lectures. Visits Krishnager, Dacca(16th), Darjeeling (22nd-24th), where he meets one of the senior disciples of the Masters, Jessore (28th-29th), Narail(30th). Has very large audiences everywhere (ODL., II, 411.-17; Theos., IV, Suppl. to May, 1883, pp. 1-3).

March—While at Adyar, Sinnett is engaged writing his Esoteric Buddhism; sends questions to the Teachers via H.P.B. and the “Shrine”; receives immediate reply. He is planning to return to India to publish a new Journal, The Phoenix, as soon as capital has been made available (Inc., 257; ED., 39-40; Ransom, 179).

March 30—The Sinnetts sail for Europe on the P. & O. steamer SS Peshawar (LMW., II, 149; Theos., IV, Suppl. to April, 1883, p. 7) .

March—In an article entitled “Under the Shadow of Great Names,” published in The Theosophist (Vol. IV, p. 137), H.P.B. and H.S.O. declare that under no circumstances will they communicate with trance mediums after they pass on. H.S.O. repeats this some years later (Theos., Vol. XIV, Suppl. to Dec., 1892, p. xxiv).

March—The Ladies’ Theosophical Society formed at Calcutta, with Mrs. Alice Gordon as President, and Mrs. Kumari Devi Ghosal, daughter of Devendro Nath Tagore, as Secretary. The outcome of this movement was the foundation of the newspaper Bhâratî (ODL., II, 411; Theos., IV, Suppl. to April, 1883, p. 6).

April 2—H.S.O. returns to Calcutta for a 3-day rest (ODL., II, 417).

April 4—H.S.O. resumes travelling. Visits Berhampur (5th), visiting the Nawab Nazim of the Lower Provinces in his Palace at Murshidâbâd, then Bhâgalpur (9th), Jamâlpur (11th), Dumraon (15th-17th), Buddha Gayâ, Arrah, and Bânkipur (19th-20th). Lectures widely (ODL., II, 417-32; Theos., IV, Suppl. to May and June, 1883).

April 23-30—H.S.O. visits Darbhangâ, Rânîganj, Searsole and Bânkurâ (ODL., II, 432-35; Theos., Suppl. to June, 1883); he is at Burdwân, Chakdighi and Chinsura, May 2-6 (ibid.).

April 26—The Sinnetts reach England, after stopping at Venice, and going via Basel and Calais (ED., 41; Awtobiogr.).

May 8—H.S.O. returns to Calcutta, staying there until 14th; then goes to Midnapore (17th), Ulubâria and Bhâwânipur (20th). Does a good deal of healing (ODL., II, 435-36; Theos., IV, Suppl. to June, 1883, p. 6) .

May 17—Sinnett writes a letter to the London Times, entitled “Public Feeling in India” (publ. Sat., May 19th), which the Master considers most unfortunate (M.L., No. LXXXI, p. 385; LBS., No. XXV, p. 48) .

May 20—Dr. Anna B. Kingsford and Edward Maitland return to England, after a stay in Switzerland, to commence their duties in connection with the T.S. Mrs. K. Suggests that name of the Society be changed to “London Lodge of the Theos. Society” (AK., II, 119).

May 21—H.S.O. returns to Calcutta; celebrates the first anniversary of the Bengal Theos. Soc., with a large gathering at the Town Hall; lectures on Dr. James Esdaile (ODL., II, 436-38; Theos., IV, Suppl. to July, 1883, pp. 1-10) .

May 22—H.S.O. sails for Madras; arrives the 25th (ODL., II, 438; Theos., *ibid.*, p. 12).

May 26—H.S.O. receives in the Occult Room two vases and a letter from the Master (ML., No. LXVII, p. 371; Vania, 157, 349).

May—Approximate time when was published A Collection of Lectures on Theosophy and Archaic Religions delivered in India and Ceylon, by H. S. Olcott. Madras: A. Theyaga Rajier, F.T.S., 1883 (Theos., IV, Suppl. to May, 1883, p. 1) . This was later expanded into Theosophy, Religion and Occult Science (London: Geo. Redway, 1885).

June 3—At a meeting held at 1, Albert Mansions, Victoria St., London, S.W., the English Fellows decide, at Dr. Anna Kingsford's wish, seconded by A. P. Sinnett, to change their name from the British Theos. Soc., to the London Lodge of the Theos. Society. Frederick Myers is elected Fellow (ED., 42; Theos., IV, Suppl. to Aug., 1883, p. 4) .

June 11 (approx.) —Esoteric Buddhism published by Trilbner & Co., London (ED., 42).

June 27—H.S.O. sails for Colombo, Ceylon, on the SS Dorunda, reaching destination on the 30th. While in Ceylon, sees the Governor and other Officials, and prepares Appeals for the Home Government and House of Commons, in the cause of defence of the Buddhists against Roman Catholics (ODL., II, 441-42; Theos., IV, Suppl. to July, 1883, p. 12).

June 28—La Société Théosophique d'Orient et d'Occident founded in Paris, with Lady Marie, Countess of Caithness, Duchesse de Pomar, as President (Blech, 143; Theos., IV, Suppl. to Aug., 1883; H.P.B. to Comm. Courmes, July 17, 1883, in Blech, 30-31) .

June—La Société des Occultistes de France chartered in Paris, with Dr. Fortin as President (as above).

KEY TO ABBREVIATIONS

AK—Anna Kingsford. *Her Life, Letters, Diary and Work*, by Edward Maitland. 2 vols. Illus. London: George Redway, 1896. 3rd ed., J. M. Watkins, 1913.

Autobiogr.—An Autobiography of A. P. Sinnett, dated June 3rd, 1912, with additions dated May, 1916, and Jan. 2, 1920, which exists in the form of a typewritten MSS. in the Archives of the Mahatma Letters Trust in London.

Blech—*Contribution à l'Histoire de la Société Théosophique en France*, by Charles Blech. Paris: Editions Adyar, 1933.

Diaries—The Diaries of Col. H. S. Olcott in the Adyar Archives.

ED—*The Early Days of Theosophy in Europe*, by A. P. Sinnett. London: Theos. Publ. House, Ltd., 1922. 126 pp.

Hints—*Hints on Esoteric Theosophy, No. I*, Published Anonymously by Allan O. Hume in April, 1882; another edition is of 1909.

Hist. Retr.—*A Historical Retrospect of The Theosophical Society, 1875-1896*, by Col. H. S. Olcott, Madras, 1896.

HPBS II—*H.P.B. Speaks, Vol. II*. Edited by C. Jinarâjadâsa. Adyar, Madras: Theos. Publ. House, 1951. xvi, 181 pp.

Inc.—*Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett. London: George Redway; New York: J. W. Bouton, 1886.

Journal—*Journal of The Theosophical Society, Madras, India*. Title for the Supplement to *The Theosophist*, from January to December, 1884. Twelve issues, pp. 1-168.

LBS—*The Letters of H. P. Blavatsky to A. P. Sinnett, and Other Miscellaneous Letters*. Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

LMW I—Letters from the Masters of the Wisdom, 1881-1888. Transcribed and Compiled by C. J. First Series. With a Foreword by Annie Besant. Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 2nd ed., 1923; 3rd ed., 1945; 4th ed., with new and additional Letters, covering period 1870-1900, publ. in 1948.-Second Series. Adyar: Theos. Publ. House, 1925; Chicago: The Theos. Press, 1926. 205 pp., fats.

ML—The Mahatma Letters to A. P. Sinnett (from the Mahatmas M. and K.H.) . Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 3rd rev. ed., Adyar, Theos. Publ. House, 1962.

ODL—Old Diary Leaves, by Henry Steel Olcott. Second Series, 1878-83. Adyar: Theos. Publ. House, 1900. The original edition contains nine illustrations, all of them being views of the Theos. Society's Estate at Adyar. Being too faded for further reproductions, eight of these have been eliminated from the 2nd ed, of 1928.

Path—The Path. Published and Edited in New York by W. Q. Judge. Vols. I-X, April, 1886-March, 1896 incl.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Scrapbook—H.P.B.'s Scrapbooks in the Adyar Archives.

Theos— The Theosophist. Conducted by H. P. Blavatsky. Bombay (later Madras) : The Theos. Society, October, 1879—, in progress (Volumes run from October to September incl.) .

Vania—Madame H. P. Blavatsky, Her Occult Phenomena and the Society for Psychological Research, by K. F. Vania. Bombay, India:Sat Publ. Co., 1951. xiv, 488 pp.

1882

A NEEDED EXPLANATION

[The Theosophist, Vol. III, No. 6, March, 1882, p. 139]

A valued friend and correspondent in Upper India writes:

We have not had the pleasure of hearing from you since your return to Bombay. We do not want to trespass upon your most valuable time, but we do earnestly pray that you will be pleased to write to us once a month, should you find leisure.

This is from the President of one of our Indian branch Societies, and we print the extract that we may thus answer many of like tenor that are received by the Founders. Since the Theosophical Society was established we two have had to do all its more important work; not because our colleagues have been at all unwilling to share the burden, but because enquirers have seemed, like the patients of a popular doctor, or the clients of a leading lawyer—reluctant to take advice or instructions from any one in the Society, but ourselves. This was well enough in the infancy of our movement, and by working late in the night, sometimes all night long, the year round, we managed for the first three years to keep up with our official duties. But our coming to India doubled, perhaps trebled, the calls upon our time. We were not relieved from our Western correspondence, while at the same time the whole volume of enquiries, naturally provoked among the people of Asia by our coming, poured in upon us besides. So our magazine was determined upon, and in the Prospectus issued at Bombay, in July 1879, it was stated that “the rapid growth of the Society and of the correspondence between the Executive and the Society’s branches in various European countries, and with the Aryan, Buddhist, Parsi and Jain scholars who take a deep interest in its work . . . has made necessary the publication of the present journal.”

There is a limit both to physical endurance and to the number of hours in a day. With the most benevolent wishes to oblige, the Founders cannot engage to regularly correspond with anybody, whether in or outside the Society. They will do their best, but our friends will kindly remember that neither Col. Olcott, with lecturing engagements enough to break down a man of less iron endurance, nor the Editor of The Theosophist with the cares of its management and her indispensable journeys about India for several months each year, can in fairness be reproached for failure to keep up private correspondence even with relatives or nearest personal friends. The more so, when they reflect that much of the guidance and instruction asked, can be found in the pages of our Magazine.

THE HERMETIC BRETHERN*

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 139-140]

“ . . . We of the secret knowledge do wrap ourselves in mystery, to avoid the objurgation and importunity or violence of those who conceive that we cannot be philosophers unless we put our knowledge to some ordinary worldly use. There is scarcely one who thinks about us who does not believe that our society has no existence; because, as he truly declares, he never met any of us . . . We do not come, as he assuredly expects, to that conspicuous stage upon which, like himself, as he desires the gaze of the vulgar, every fool may enter; winning wonder, if the man's appetite be that empty way; and when he has obtained it, crying out: 'Lo, this is also vanity!' ”

Dr. Edmund Dickinson, physician to King Charles the Second a professed seeker of the hermetic knowledge, produced a book entitled, *De Quintessentia Philosophorum*: which was printed at Oxford in 1686, and a second time in 1705. . . . In correspondence with a French adept, the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine, Elixir Vitae, or potable form of the preternatural menstruum, he positively asserts that it is in the hands of the “Illuminated,” but that, by the time they discover it, they have ceased to desire its uses, being far above them; and as to life for centuries, being wishful for other things, they decline availing themselves of it. He adds, that the adepts are obliged to conceal themselves for the sake of safety, because they would be abandoned in the consolations of the intercourse of this world (if they were not, indeed, exposed to worse risks) supposing that their gifts were proven to the conviction of the bystanders as more than human; when they would become simply intolerable and abhorrent.

* Extracted from *The Rosicrucians* by Hargrave Jennings, pp. 34-35 (John Camden Hotten, Piccadilly, W. London.) Further on, we give a review by this able writer of Mr. Sinnett's *The Occult World*. These passages, as the author tells us, “occur in a letter published by some anonymous members of the Rose-Croix, and are adduced in a translation from the Latin by one of the most famous men of the order, who addressed from the University of Oxford about the period of Oliver Cromwell; to which University the great English Rosicrucian, Robertus De Fluctibus (Robert Flood) also belonged, in the time of James the First and Charles the First.”

Thus, there are excellent reasons for their conduct, they proceed with the utmost caution, and instead of making a display of their powers, as vainglory is the least distinguishing characteristic of these great men, they studiously evade the idea that they possess any extraordinary or separate knowledge. They live simply as mere spectators in the world, and they desire to make no disciples, converts, nor confidants. They submit to the obligations of life, and to relationships*—enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private convictions, giving the world the benefit of their acquirements up to a certain point: seeking only sympathy at some angles of their multiform character, but shutting out curiosity wholly where they do not wish its imperative eyes.

This is the reason that the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there ever were such persons or believe that, if there were, their pretensions are an imposition. It is easy to discredit things which we do not understand. . . .

We came across the above, the other day, in the course of reading, and copy it to show that the difficulty which our sceptical public feels in crediting the existence of the trans-Himalayan recluses is no new thing. The jeering pleasantry of Archdeacon Baly, who told the Church Missionary Convention that “Theosophy was a new religion based on juggling tricks” is but the echo of the sneers of the generations in which Thomas Vaughan, Robert Fludd, Count de Saint-Germain, Theophrastus Paracelsus and other “Hermetic” philosophers lived and studied. Our Theosophical Society pays the penalty of its reaffirmation of the Truth of Hermetic Science, not merely in receiving the world’s ridicule, but also in having it try to ignore a deal of honest work of the practical sort, which we have done, and are doing.

It is cheering, therefore, to find a bit of sound sense in, at least, one Indian paper. Says our excellent Amrita Bazaar Patrika:

* Not at all in every instance: it depends upon the degree of their advancement, their earthly ties snapping one after the other as their new spiritual ones are formed. [H.P.B.]

We hail the appearance of the January number of *The Theosophist* with more than ordinary pleasure. It is as usual replete with interesting matter, but the chief interest of the number is centered in an account of the doings of Colonel Olcott in Ceylon published in the Supplement. We are sorry we have not space enough to record all that he has done there, but this we say, that the Colonel may fairly claim that, whether there be “Himalayan Brothers” or not, there is at least one white man who is acting like a brother to the Sinhalese and will, as occasion permits it, act similarly to the Hindus. If it be not asking too much, we would request the Colonel to come to the city of Palaces and enlighten the Calcutta public on subjects with which he is so familiar and which are calculated to do so much good to the Hindu nation—subjects of which most of our educated young men are so lamentably ignorant.

Let this be our sufficient answer to the silly though, as alleged, “mostly inspirational” article by the author of *Life beyond the Grave* (*Spiritualist* of Jan. 13) entitled “Spiritual Selfishness.” The writer affirms that the “Himalayan Brothers . . . wrap themselves in mystery and pretend to have a mission to perform, but they make no sign of accomplishing it” and further that “Madame Blavatsky . . . cannot show that any practical good comes of being a Theosophist. We have not heard that she has benefitted humanity by being a Theosophist.” . . . Perhaps, some members of our various Branches throughout India and Ceylon, who have participated in our practical work, may also feel “inspired” to correct the rather unfortunate “inspiration” of the author of *Life beyond the Grave*.

BUDDHIST MORALS

[The Theosophist, Vol. III, No. 6, March, 1882, p. 143]

In a recent issue of the China Mail appears an account of the destruction of the "Temple of Longevity," one of the richest and most famous Buddhist Viharas at Canton, China, by an infuriated mob of Buddhist laymen. For some time past complaints have been made of the immoral lives of the priests of this temple, but they appear to have neglected paying attention even to warnings from the Nam-hoi, Chief Magistrate. At last three women were seen to enter the building, an outcry was made, the populace rushed in, but the women had escaped by the back door. The mob, however, found "ladies' toilet-boxes, ornaments and embroidered shoes," and thereupon beat and drove out the priests, and tore the ancient building stone from stone until not a vestige remained. Even this did not satisfy their outraged sense of propriety, for, the Mail tells us, they set fire to the ruins and consumed the last stick of its roof timbers that lay in the wreck. It is said that the (Abbot) Chief Priest fell upon his knees before the Nam-hoi, and implored his help, but was made to feel the force of his Worship's toe after being reminded that "timely warnings had been disregarded." The Magistrate, on the 15th November last, issued an official proclamation beginning as follows: "Whereas the priests of the Ch'eung-Shau monastery have disobeyed the official proclamation by allowing women to enter the temple and detaining them there, and the people of the neighbourhood have suddenly surrounded and set fire to the building, the superior authorities have now ordered a detachment of over a thousand soldiers to be stationed along the streets to extinguish what fire there be still remaining," etc.

The proclamation contains not one word in censure of the act of retribution; from which it is to be inferred that it met with official approval.

Turning to Bishop Bigandet's excellent work on Burmese Buddhism, *The Life, or Legend, of Gaudama, etc.*, we find (pp. 290, 291) that:

“Popular opinion [in Burma] is inflexible and inexorable on the point of celibacy, which is considered as essential to every one that has a pretension to be called a Rahan [in Ceylon termed Rahat, or Arahat]. The people can never be brought to look upon any person as a priest or minister of religion unless he lives in that state. Any infringement of this most essential regulation on the part of a Talapoin, is visited with an immediate punishment. The people of the place assemble at the Kiaong [Vihara, temple] of the offender, sometimes driving him out with stones. He is stripped of his clothes—and often public punishment, even that of death, is inflicted upon him by order of Government. The poor wretch is looked upon as an outcast, and the woman whom he has seduced shares in his shame, confusion, and disgrace. Such an extraordinary opinion, so deeply rooted in the mind of a people rather noted for the licentiousness of their manners, certainly deserves the attention of every diligent observer of human nature.”*

The sociologist will be struck with the stern regard here seen to be felt both among the Chinese and Burmese Buddhists for the reputation of their priests. The same feeling prevails in Tibet, where one who is included in the sacerdotal order, whether as lama or ordained priest, is punished with death for breach of the rule of chastity. He and the woman are either bound together with ropes and flung into the nearest stream or pond to drown, or buried to the chin in the ground and left to die by inches. The lavish honour shown to the Buddhist priesthood in all Buddhistic countries, is the popular tribute to the supposed high moral excellence of a class of men who profess to imitate the character, and follow the precepts of Lord Buddha.

* [Pages 265-66 in the Rangoon, 1858 ed. Square brackets are H.P.B.'s—Compiler.]

And candour will compel every fair man to say with the Romish Bishop of Rangoon, that their moral characters are, as a rule, blameless. Lazy they are beyond doubt and too often selfish and ignorant; but the cases of sexual indulgence among members of the Sangha are comparatively very rare. Col. Olcott's experience, in Ceylon, tallies with Bishop Bigandet's, in Burma. The vengeance taken upon recreant priests in China and Burma is the more impressive since we can recall no instance among Christians of religious houses having been demolished by mobs, because of the immoralities of clergymen or priests. And yet there has been provocation of that sort often enough given, unless rumour has belied some world-famous Reverends and some thousands more of their profession in Europe and America.

REINCARNATIONS IN TIBET

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 146-148]

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhutan, that an Anglo-Indian paper—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not—actually came out with the following bit of valuable information:

It may not be generally known that the Deb Raja of Bhutan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 186-65. . . . The Bhutan Government consists of a spiritual chief called the Dhurm Raja, an incarnation of Buddha [? ! !] who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.

A more ignorant assertion could hardly have been made. It may be argued that “Christian” writers believe even less in Buddha’s reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our “Celestial” Brother, losing, moreover, no opportunity of corresponding with us. A message from him has been just received via Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhutanese Dharma Raja being “an incarnation of Buddha,” we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhutanese was “an incarnation of Buddha, who never dies.” The “Dug-pa* or Red Caps” belong to the old *śingmapa* sect, who resisted the religious reform introduced by *Tsong-Kha-pa* between the latter part of the fourteenth and the beginning of the fifteenth centuries.

* The term “Dug-pa” in Tibet is deprecatory. They themselves pronounce it “Dög-pa” from the root “to bind” (religious binders to the old faith); while the paramount sect—the *Gelukpas* (yellow caps)—and the people, use the word in the sense of Dug-pa mischief-makers, sorcerers. The Bhutanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.

It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith—so strongly mixed up with the Bön practices of the aborigines—into the Shammar sect, that, in opposition to the reformed “Gelukpas,” the Bhutanese set up a regular system of reincarnations. It is not Buddha though, or “Sang-gyas”—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird’s-eye view of the country. The missionaries, who introduced themselves in 1719 stealthily into Lhasa,* were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits, Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.† Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit or odium theologicum felt by every Christian, and especially Catholic missionary, for the “heathen” and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion?

* Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa nine died shortly after, and only three returned home to tell the tale. (See *Narratives of the Mission of George Bogle to Tibet, etc.*, by Clements R. Markham C.B., F.R.S.; London: Trübner & Co., 1876, pp. Lix-lx.)

† See Appendix to *Narratives, etc.*, by C. R. Markham.

Beside these few prejudiced “historians,” but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lhasa*—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csoma de Körös, who never went beyond Zanskar, and the lamasery of Phäg-dal.†

The regular system of the Lamaic incarnations of “Sanggyas” (or Buddha) began with Tsong-Kha-pa. This reformer is not the incarnation of one of the five celestial Dhyanis, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of “Amita,” one of the Chinese names for Buddha. The records preserved in the Gompa (lamasery) of “Tashi-Lhünpo” (spelt by the English Teshu Lumbo) show that Sang-gyas incarnated himself in Tsong-Khapa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Bodhisattvas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyanis and twenty-five Bodhisattvas.

* We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lhasa. The Lamas deny it.

† We are well aware that the name is generally written Pugdal, but it is erroneous to do so. “Pugdal” means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csoma de Körös spells it, but, as in the case of Pho-ta-la of Lhasa loosely spelt “Potala”—the lamasery of Phäg-dal derives its name from Phäg-pa (phäg—eminent in holiness, Buddha-like, spiritual; and pa—man, father), the title of “Avalokiteśvara,” the Bodhisattva who incarnates himself in the Taley-Lama of Lhasa. The valley of the Ganges where Buddha preached and lived is also called “Phäg-yul,” the holy, spiritual land; the word phäg coming from the one root—Phä or Phö being the corruption of Fo (or Buddha), as the Tibetan alphabet contains no letter F.

It was because, among many other reforms, Tsong-Kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, by the Bönns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized), that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gelukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepal and Bhutan. But, while they retained a sort of independence at the monastery of Sâkyajong, the Tibetan residence of their spiritual (?) chief Gong-sso Rinpoche, the Bhutanese have been from their beginning the tributaries and vassals of the Taley-Lamas. In his letter to Warren Hastings in 1774, the Tashi-Lama, who calls the Bhutanese “a rude and ignorant race,” whose “Deb Raja is dependent upon the Taley-Lama,” omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tashi-Lamas were always more powerful and more highly considered than the Taley-Lamas. The latter are the creation of the Tashi-Lama, Nabang-Lob Sang, the sixth incarnation of Tsong-Kha-pa—himself an incarnation of Amitabha, or Buddha.*

* [The official lists of the Taley-Lamas and the Tashi-Lamas, printed and published by the Tashi-Lhünpo monastery in Tibet, record that the first Taley-Lama was instituted in 1419, following the passing of Tsong-Kha-pa. Furthermore, Nabang-Lob-Sang (in Tibetan spelling Nag-dbang-bLo-bSang; underlined letters not being pronounced) was the fifth Taley-Lama (he may be termed the sixth when Tsong-Kha-pa is included, although the latter is not included in the Tashi-Lhünpo printing). Moreover, it was the Taley-Lama Nabang-Lob-Sang who instituted his revered teacher, bLo-bsang ch'os-kyi rhyal-mts'an (1569-1662) as the first Grand Lama of Tashi-Lhünpo, thus establishing the Tashi-Lama Hierarchy, according to the official listing. Since both Grand Lamas had the name of Lob-Sang, the confusion is easily accounted for. (Cf. *The Buddhism of Tibet, or Lamaism*, L. A. Waddell, compiler, pp. 233-36.)

This hierarchy was regularly installed at Lhasa, but it originated only in the latter half of the seventeenth century.*

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that terra incognita. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially.

. . . It was, indeed, at about the period of Hiuen-Tsang's journey that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of a popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Aśoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Bodhisattwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Bodhisattwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave.

* Says Mr. Markham in Tibet (Preface, p. xlvii): "Gedun-tubpa [Ganden Truppa], another great reformer, was contemporary with Tsong-Kha-pa, having been born in 1339, and dying in 1474 [having thus lived 135 years]. He built the monastery at Teshu Lumbo [Tashi-Lhunpo] in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Bodhisattva Padma Pani, and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind. When he died, his successor was found as an infant, by the possession of certain divine marks."

[Ganden Truppa was the grandnephew of Tsong-Kha-pa and the first Taley-Lama; the Official List of the Taley-Lamas state that his birth took place in 1391 and his death in 1475.—Compiler.]

This characteristic of their faith was gradually developed, and it was long before it received its present form;* but the succession of incarnate Bodhisattwas was the idea towards which the Tibetan mind tended from the first. At the same time, as Max Müller says: “The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known”; and it was this blessing that the introduction of Buddhism brought into Tibet. (Introduction, pp. xlv-xlvi.)

The “blessing” has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.†

* Its “present” is its earliest form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the “Lamaism” of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his Buddhist Catechism, for many years been taunting the Sinhalese with the “puerility and absurdity of their religion” when, in point of fact, what they make [fun] of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.

† The reader has but to compare in Mr. Markham’s Tibet the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Taley-Lama and his people, with the three letters of the three Jesuits in the Appendix, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three “men of God” pick no better terms for the Taley-Lamas and the Tibetans than “their devilish God the Father” . . . “vindictive devils” “fiends who know how to dissemble,” who are “cowardly, arrogant, and proud” . . . “dirty and immoral,” etc., etc., etc., all in the same strain for the sake of truth and Christian charity!

But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.* A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhutanese were forcibly brought into subjection, and their Dharma Raja made to accept the “incarnations” only after these had been examined into, and recognized at Lhasa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhutan from Kham—that province which had always been the stronghold and the hot-bed of the “Shammar” or Bön rites†—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetishism, against which four centuries later, Tsong-Kha-pa rose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammar and Böns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Aśoka’s Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country.

* As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, “though many may know how to read their mysterious books, not one can explain them”—an observation by-the-by, which might be applied with as much justice to the Christian as to the Tibetan clergy. (See App., Tibet, p. 306.)

† The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism. but an offshoot of the Bön religion—itsself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and sooth-saying. The introduction of Buddha’s name in it means nothing.

The brotherhood or community of the ascetics known as the Byang-tsiub—the “Accomplished” and the “Perfect” existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the “great teachers of the snowy mountains.”

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,* who was converted by her from the Bön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Aśoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists; his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned “with the great body of truth contained in the Buddhist canonical Scriptures, framed the Tibetan alphabet from the Devanagari of India, and commenced the translation of the canon from Sanskrit—it had previously been translated from Pali, the old language of Magadha into Sanskrit—into the language of the country.” (See Markham’s Tibet, p. xlvi.)†

Under the old rule and before the reformation, the high Lamas were often permitted to marry, so as to incarnate themselves in their own direct descendants—a custom which Tsong-Kha-pa abolished, strictly enjoining celibacy on the Lamas.

* A widely spread tradition tells us that after ten years of married life, with her husband’s consent, she renounced it, and in the garb of a nun—a Gelong-ma, or “Ani,” she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Aśoka’s daughter, had preached it in India and Ceylon.

† But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tashi Lama’s half-sister—and the superior of the nunnery on the Lake Yam dog-tso or Palti Lake, was one of such reincarnations.

The Lama Enlightener of Bhutan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhutanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his Om, the other his Han, the third—his Hoong. Or (Sanskrit): Buddha—divine mind, Dharma—matter or animal soul, and Sangha—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhutanese clergy to serve the better their ends. Thus their first Lama became a triple incarnation, three Lamas, one of whom—they say—got his “body,” the other, his “heart” and the third, his—word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Dugpa Shab-tung, who had been defeated by the Gelukpas of Ganden Truppa,* invaded Bhutan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first Dharma Raja, or Lama Rinpoche— thus starting a third “Gem” in opposition to the two Gelukpa “Gems.” But this “Gem” never rose to the eminence of a Majesty, least of all was he ever considered a “Gem of Learning” or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhutan, provided he consented to reincarnate himself in Lhasa after his death, and make the law hold good for ever.

* The builder and founder of Tashi-Lhünpo (Teshu-lumbo) in 1445; called the “Perfect Lama,” or Panchhen—the precious jewel, from the words: Panchhen, great teacher, and “Rinpoche,” precious jewel. While the Taley-Lama is only Gyalpo Rinpoche, or “gem of kingly majesty,” the Tashi-Lama of Shigatse is Panchhen Rinpoche or the Gem of Wisdom and Learning.

No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lhasa or on the Tashi-Lhünpo territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red Caps, and the converted Shammars should be instructed in the “Good Doctrine” of the Gelukpas. That the latter must have had some secret power over the Bhutanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Dugpa Shab-tung was reborn at Lhasa, and that to this day the reincarnated Dharma Rajas are sent and installed at Bhutan by the Lhasa and Shigatse authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Raja and the four Pën-lobs, called in Indian official papers Penlows, who in their turn are under the immediate authority of the Lhasa officials.

From the above it will be easily understood that no “Dharma Raja” was ever considered as an incarnation of Buddha. The expression that the latter “never dies” applies but to the two great incarnations of equal rank—the Taley and the Tashi-Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteśwara, the highest celestial Dhyani. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteśwara and Buddha are one as Amita-pho* (pronounced Fo) or “saintly men” (adepts) teaches upon this subject, is not to be revealed to the world at large.

* In Tibetan pho and pha—pronounced with a soft labial breath-like sound—means at the same time “man, father.” So pha-yul is native land; pho-nya, angel, messenger of good news; pha-me, ancestors, etc.

Amita-Buddha is identical with the former. What the mystic doctrine of the initiated “Phäg-pa” or The little that can be given out will be found in a paper on the “Holy Lha” which we hope to publish in our next.*

* [No such paper, essay or article has ever been identified or located, although there is a certain amount of information on the subject in various miscellaneous material from H. P. B.’s pen.—Compiler.]

KOOT-HOOMI IN AUSTRALIA

[The Theosophist, Vol. III, No. 6, March, 1882, p. 149]

Our friend Mr. Terry, of Melbourne, is fortunate in having access to a clairvoyante of exceptionally good lucidity, as he informs us. Quite recently she claims to having seen in her trances the Kama-rupa (double) of a living man, who is thus described by Mr. Terry in a letter received by us by the last Australian mail.

An intelligence clothed in human form, wearing an Eastern costume, and having a dark complexion, but not so dark as the average Hindoo, professing to be Koot-Hoomi, presented himself to my clairvoyante, and I conversed with him. Though there was nothing in the conversation inconsistent with the character assumed, there were still no proofs of identity. I will experiment further. I must have evidence as a basis of belief.

The description is vague and may suit any one of some thousands of Kashmiris and Brahmins of various families Koot-Hoomi is, in fact, of a light complexion. Having asked his attention to the foregoing, we are authorized to say on his behalf that he will not yet affirm or deny the truth of this vision. Mr. Terry promises to make further experiments, the issue of which he will await. We will say however, that K. H. has before now both been seen by clairvoyants, and “controlled” a medium, as we are told.

WHICH THE TRUTH, AND WHICH A LIE?

[The Theosophist, Vol. III, No. 6, March, 1882, p. 160]

For if the truth of God hath more abounded through my lie unto his glory; yet am I also judged as a sinner?"

—Romans, iii, 7.

Mr. Joseph Cook, in one of his exquisite lectures at Bombay — namely, that of January 19 — devoted generally to the enlightenment of the benighted natives of this city, on the beatific truths of missionary Christianity, and especially to the demolition of Spiritualism and Theosophy—came down very hard upon the former. “That wretched movement,” he said (Spiritualism), which had supporters only “among the half-educated populations in the great American towns . . . had been doing immense mischief in the United States . . . Spiritualism was composed of seven-tenths of fraud; two-tenths of nervous delusion, and in the remaining one-tenth . . . nothing was in it, or Satan was in it . . .” Personally, he had not “the honour of a distant acquaintance with ten of the Spiritualists who deserved to be called men of any intellectual breadth and culture . . .”

It may, therefore, interest our readers to know that this great lecturer who thundered against the Spiritualists and ourselves, was at one time unintellectual enough to attend a Spiritualistic séance at Boston to test the veracity of Spiritualistic phenomena; and also truthful enough, for once, to put his name and autograph signature to the little letter we reproduce for the benefit of our readers. It is needless to say where all right-minded Indians have to seek for truth: whether in the present ranting speeches of Mr. Cook or in the modest letter which he has deigned to sign.

Now that Mr. Cook has put himself at a safe distance from the Theosophists, and has again taken to the pleasant task of slandering us in the city of Calcutta, we may as well show him in his true colours. We draw, therefore, the attention of those of our friends in the "City of Palaces" who may not have seen the Bombay Gazette of February 17, to a letter which appeared on that date in that paper. We quote it verbatim with a request to put it side by side with his lecture of January 19 and to judge for themselves of the reliability of the statements of the Rev. gentleman. We would say nothing further than this, that Mr. Cook seems to take scrupulously for his guidance in life the verse from the Romans placed as a motto at the head of our remarks.

(From the Bombay Gazette of the 17th February, 1882)

MR. JOSEPH COOK AND THE SPIRITUALISTS.

To the Editor of the Bombay Gazette.

Sir,—Mr. Joseph Cook, when recently lecturing here, expressed himself very scornfully of Spiritualism and all its works.

If you will refer to page 35 of a work, *The Scientific Basis of Spiritualism* published in Boston by Colby and Rich, 1881, you will see Mr. Joseph Cook's signature to an account of certain phenomena which he vouches for as not explicable by any theory of fraud. Here is the whole extract:—

Report of the Observers of the Sargent experiment in Psychography in Boston, 13th March, 1880.

At the house of Epes Sargent, on the evening of Saturday, March 13, the undersigned saw two clean slates placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and, on opening the slates, found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table!

After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

(Signed.) F. E. BUNDY, M.D.

Do. EPES SARGENT.

Do. JOHN C. KINNEY.

Do. HENRY G. WHITE.

Do. JOSEPH COOK.

Boston, March 13, 1880.

It is further mentioned in the book in question that “Mr. Cook was well abused by the religious journals for testifying to what he saw.” The abuse has evidently not been thrown away upon Mr. Cook; it has converted him from the error of his ways, and he now seeks to convert others by abusing them in his

[...part of this page is lost...]

CORRECT DEFINITIONS AND INCORRECT INSINUATIONS

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 161-162]

A wise and just interpretation of the main objects of our Society was given by our esteemed contemporary the Mahratta of Poona in its issue of January 22. Says the editorial:

When we reduce the definition of Theosophy to the simplest form, we find that Theosophy is nothing but waking up natives to know and to feel that they are natives. If we are right, in defining Theosophy, and we hope we are Theosophy appears to approach nearer the future religion of India, than does Christianity or any other foreign religion. Theosophy, so far as we have been able to know, tries to create nothing new, casts no slur upon any religion of India, and above all, is intended to keep the fire of nationality alive in the breast of every native. One's religion, caste and creed are ever dear to him, and, if any attempts are desirable to create anything like an Indian nation made of one people, professing the same caste, speaking the same language, fired by the same love of their country, hankering after the same goal of ambition, having the same likes and same dislikes, in short, it can only be done by infusing a feeling of Universal Brotherhood.

Theosophy, unlike Christianity, tries to bring about the consummation, devoutly to be wished, not by destroying but by constructing the materials at present existing in India. Colonel Olcott, Madame Blavatsky, and their brother Theosophists, naturally, therefore, resent any insult given to us, our ancient religions and institutions.

We heartily thank our colleagues of the Mahratta for these kind and profoundly true words. They are right; and that paper is thus one of the first, though we sincerely hope it will not be the last, to appreciate, at their correct value, our humble but unselfish and untiring efforts toward the realization (however partial) of that which has hitherto been always regarded by the pessimists as a vain [but] glorious utopia. That our labour—a labour of love though it be, yet one which had, since its very beginning, to be carried on by its pioneers through thorny and rocky paths—begins to be appreciated by the natives, is our best reward. Evidently our Aryan Brothers commence perceiving that our Society is not quite the dark plotting centre full of man-traps and threatening secret motives it is usually represented to be, by our cruelest enemies; nor is its work confined to, or solely bent upon, bringing the natives back to “degrading beliefs and superstitions in an anthropomorphic and now long exploded supernaturalism”—as some other less cruel, still uncompromising opponents of ours would maintain, ignorantly pronouncing both the Theosophical movement and our occult experiments (the latter indeed but a very small part of its work) no better than a delusion and a snare.

Then, there is another of our friendly and patriotic contemporaries, Amrita Bazaar Patrika, also noticing the Society and showing as kind an appreciation of our work as we can ever hope for, by saying that: “The society has done one great good, and we feel that even here, in Bengal. People have learnt to respect their forefathers, and their philosophy, their civilization and religion.” And “The anniversary ceremony of the Theosophical Society was a very successful one this year.

We wish our educated men would lay to heart the sage counsels of Colonel Olcott, the President-Founder of the Society.”

Thus, to refute the ignorant and malevolent insinuations of the Materialists, and the no less ignorant, and perchance, still more malevolent accusations of some Spiritualists, we have but to refer them to some native papers in India and to the hundreds of letters we receive from all parts of the great Peninsula, thanking us—some enthusiastically—for the “great work of national regeneration” we have undertaken. So strong is the animus of the Spiritualists against us whom they ought to regard—were they wise—and treat as their Brothers, that seldom do we receive our weekly number of the Spiritualist without finding in it half a dozen malicious flings at the Theosophists. Thus the Spiritualist of January 13—a number nearly entirely devoted to Colonel Olcott and Madame Blavatsky, the former being taken to task for his “Elementaries,” and the latter for her “spiritual selfishness”^{*}—opens with an editorial “A Blot in Buddha’s Life.” We have rarely come across a column in which the subject treated was made so transparently subservient to the animus of the author, directed against the object of his attack. The great Buddha, and the alleged desertion of his young wife are used as a weapon to hit our President with. “Colonel Olcott, formerly a Spiritualist, afterwards a Theosophist, seems now to have turned a Buddhist, for he has been establishing Buddhist schools in Ceylon, and has written a Buddhist Catechism which is circulating extensively in India . . .” Hence—the fling at Buddha—“the great religious teacher of Eastern nations” from no admirer of whom—“have we ever heard any comment upon a dark feature of Buddha’s life, assuming for the moment that he ever lived at all and that his supposed career is not a myth.”

^{*} To make his point a little clearer, and our “Selfishness” the more apparent, the “inspired” writer ought to have used at least the word “Theosophical” instead of “Spiritual.” The title of his article pays back the compliment in the same coin to the Spiritualists themselves.

Thus, rather assume utter ignorance of an historical fact* than miss an opportunity of hitting (as he hopes but fails to) Colonel Olcott, who from a Spiritualist and a Theosophist has “turned Buddhist.” We pity the writer, capable of exhibiting such a spirit of narrow-minded vindictiveness, that it crowds out entirely, even to an appearance of logical reasoning in him. Just as though a Buddhist could not be at the same time a Theosophist and even a Spiritualist! The writer is cordially invited to add to the above three appellations those of a Brahmin and a Parsi, as Colonel Olcott, notwithstanding his Buddhist religion, works with as much fervour for the regeneration and purification of dying Brahminism and Zoroastrianism as he does for his co-religionists. Having laid the foundation of a national Buddhist Fund for the spread of education in Ceylon, he is preparing to do the same for the Hindus and Parsis. We are a “Universal Brotherhood,” let it be remembered. Our Society represents no one faith or race, but every faith as every race; and each of those “heathen” who join us,† because of their mystical and religious inclinations, do so with an ardent object of understanding the hidden beauties of their ancient and respective creeds the better; with a hope of fathoming—by breaking through the thick crust of bigoted dogma—the depths of true religious and spiritual thought. And, as each of them dives into the apparently fathomless abyss of metaphysical abstractions and Eastern symbology, and clears away the accumulated rubbish of the ages, he discovers that one and the same TRUTH underlies them all. In what other religion of our day can be found the noble universal tolerance for all other faiths such as taught in Buddhism?

* We advise the writer of the editorial to turn to Prof. Max Müller’s Chips, Vol. I, p. 219, Art. “Buddhism,” in which the learned Sanskritist established “the true historical character” of the Founder of Buddhism and takes to task even Sir W. Jones for his identifying Buddha with mythical heroes.

† Many are those who join for quite different and various objects. We speak here but of the mystics.

What other creed enforces such practical proofs of brotherly love and mutual toleration better or more effectually than does the godless faith preached by the Holy Master Sakya-Muni? Truly might we repeat with Professor Max Müller, that there are sentences in the inscriptions of King Aśoka “which might be read with advantage by our own missionaries, though they are now more than 2000 years old.” Such inscriptions on the rocks of Girnar, Dhauli and Kapurdigiri as—

“Piyadasi, the king beloved of the gods, desires that the ascetics of all creeds might reside in all places. All these ascetics profess alike the command which people should exercise over themselves and the purity of the soul. But people have different opinions and different inclinations.” And again:

“A man ought to honour his faith only; but he should never abuse the faith of others . . . There are even circumstances where *the religion of others ought to be honoured*. And in acting thus, *a man fortifies his own faith and assists the faith of others.*”*

Had our President found in Christianity and Spiritualism the same precepts practically exemplified, he might, perhaps, at this hour, have remained as he was. Having found in both, however, nought but dogmatism, bigotry and an unrelenting spirit of persecution, he turned to that which to him appears the consummation of the ideal of brotherly love and of freedom of thought for all.

We regret then to find the spirit of such dogmatic intolerance in a leading spiritual paper advocating a movement which professes to be an improvement upon sectarian Christianity. It throws no additional lustre upon the writer; but repeating his words: “Rather the reverse.”

* [Italics are by H. P. B.—Compiler.]

STRANGE MANIFESTATIONS

[The Theosophist, Vol. III No. 6, March, 1882, pp. 162-163]

To the Editor of The Theosophist.

MADAME,

On the last page of No. 4 of Psychic Notes, a correspondent is made to state that he, together with a few friends, “out of mere curiosity and for the fun of the thing,” arranged a series of séances. The first was unsuccessful, but the remaining ones were productive of proofs innumerable. And yet none of the parties present was a “conjurer, mesmerist, medium or spiritualist”!

Is this possible? I always thought that the presence of a medium at seances was a necessary condition of manifestations. Or can it be that some one at the séances in question was—if that were possible—an unconscious medium?

Your opinion will be highly valued by

Yours obediently,

H.

The possible explanation of such manifestations can be found only in one of the following three hypotheses:

- (1) The presence of a medium—either conscious or unconscious,
- (2) The presence of an adept, or his influence; although no adept would trouble himself with such—(what to him are)—trifles. Or—which is the most probable—
- (3) The combined result of the magnetic aura of the persons present, forming a strong battery. This would be very likely to produce such manifestations, whether there were a medium present or not.

No fourth hypothesis we can think of would answer.

WHIPPED INTO ADMISSION

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 163-164]

When the Heliocentric system was finally and irretrievably established, and no escape from it was found possible, the Church, letting go the “Joshua stopping the sun” miracle, passed the word among the faithful, and the—“We have always said so”—policy was swiftly adopted. When, after denying pointblank occult phenomena, denouncing them from first to last as an out-and-out jugglery, and calling names all those who believed in them, the Civil and Military Gazette of Lahore found itself badly cornered by the determined testimony of a clever, professional conjurer, who, refusing to make his good faith subservient to public prejudice, confessed to Mr. Eglinton’s phenomena being “genuine,” it forthwith turned round and declared that it is all as it should be, and that the Gazette had never denied it. Like the “five foolish virgins” of the parable, who forgot their oil and fell asleep over their lamps, it now knocks at the door, and tries to assure the public that it has always kept “wide awake” over the subject, and that it has never been caught nodding or kicking in its beatific sleep of blank denial. Of course not: it was but collecting its thoughts. And now that the “Bridegroom” in the shape of an undeniable phenomenon is there, the outcome of the Gazette’s profound meditations may be found in the following ungraceful admission, and the still more clumsy attempt at an explanation.

Mr. Kellar, the conjurer [says the Gazette], is very much surprised by what he experienced at a spiritualist séance held recently at No. 1, Commercial Buildings, Calcutta. Mr. Kellar has himself been doing some very surprising things in the way of rivalling the spiritualist feats but what he saw on this occasion in the matter of flying, or floating, as he terms it, beats anything that could be achieved, he says, even by Messrs.

Maskelyne and Cook. Among other things, he describes how he held on to a Mr. Eglinton, who, rising into the air, actually lifted Mr. Kellar several inches off his feet! This case of the conjurer out-conjured, has occurred before in the ancient times, as no doubt our readers may remember having read, and when such a one finds himself beaten at his own weapons, we can understand his feeling surprised and overcrowded. As far as we can gather from his description of the séance in the Indian Daily News, the position of these floating gentlemen is not so safe as it might be. For instance, Mr. Eglinton, while high in air, “fell heavily on the table” owing to another gentleman who held Mr. Kellar’s left hand having let go. Nor, indeed, have the neophytes quite a pleasant time of it, for Mr. Kellar says that at one time his chair was jerked from under him with great force, a rude practical joke which shows that the spirits have not, at any rate, learned manners in their disembodied state. We cannot understand that, in the present stage of scientific progress, a man like Mr. Kellar, presumably familiar with all the actual and possible developments of hanky-panky, should be surprised at anything. He has probably seen and heard a good deal of mesmerism and electro-biology. He no doubt can himself practice that familiar feat of the power of will called forcing a card. He knows that we are at present in the A. B. C. of the science of Electricity and Magnetism, of which one of the less-known developments is called odylic force. If the magnetic power of some men can be supposed to actually mould living beings to their will, and act at pleasure on all their nerves and senses, making them smell, taste, see feel, speak, move—actually think—at the fantasy of the operator, there should be nothing wonderful in another development of the same galvanic power, moving tables and chairs, carrying pianos through the air, or playing violins. When Mr. Eglinton has discovered the means of applying the magnetic current of many joined hands and many subdued wills to overcome the power of gravity on his own person, before many years are out, doubtless, this development of galvanic science will be applied to some useful purpose, instead of being merely an instrument of hankypanky. At present it is doubtless in the awkwardness of its extreme infancy, for it exposes the operator to the risk of breaking his neck, and it is applied in such an exhausting and inartistic way as to leave those who exercise it, utterly prostrate, at the end of an exhibition, like an exhausted Dufaure box. The human mind appears unable to realize that there are as good fish in the sea of nature as ever came out of it. One would have supposed that, at the present stage of scientific discovery, our minds would have been in a receptive state, ready to admit any wonder sufficiently proved by evidence—say by the same amount of evidence on which we would hang a man. But no. A says to B “I have never seen a sea serpent, have you?”

“No,” says B “and no more has C—”so the rest of the alphabet, all grave, discreet, respectable letters may swear to the sea serpent, of whose existence they have been eyewitnesses; but A and B “who would believe them in a matter of murder” will not believe them regarding the existence of a monster conger eel. We only say this by way of example. Far be it from us to assert the existence of this eel, though Major Senior, the Humane Society Medallist, saw, described, and drew it in the Gulf of Aden. But incredulity, be it remembered, existed in the case of the Kraken, till two fishermen one day cut off and brought to the Savants eighteen feet of one of that disagreeable Calamery’s tentacles. And so it is, and will be, in the matter of the floating and banjo-playing of Mr. Eglinton and his brother spiritualists, till some fine day one of the scientific electricians takes out a patent for charging human beings with galvanic power, after the same manner that a Dufaure box is charged with electricity.

This is what we should call “a turn-coat policy” effected with the dexterity of a “Davenport Brother.” To hear the Civil and Military Gazette reproaching other people for not keeping their minds “in a receptive state, ready to admit any wonder sufficiently proved on evidence” is as amusing as to read of the converted wolf in the Golden Legend preaching Christianity in the Desert. Not later back than in July last, the Gazette sweepingly proclaimed every experimenter in occult science and medium—an impostor and a juggler, as every Theosophist and Spiritualist—a deluded fool. And now it admits that the world is “in the A.B.C of the Science of Electricity and Magnetism”!— a fact enounced and repeated in our journal ad nauseam usque—and, falls back upon “the less-known developments of odylic force”—we spell it odylic—with a readiness quite proportionate to its denial of that force but a few months back. In the cases of levitation, however, we suspect the Gazette’s scientifically trained mind would find itself at sea altogether; and our benevolent contemporary would have to seek, in its great perplexity, counsel with the Theosophical Society. The levitation phenomenon has nought to do with the odylic freaks of the electricity known to orthodox science, but everything with the mystery of the interchange of correlative forces. We published the key to it four years ago in *Isis Unveiled* (Vol. I, pp. xxiii-xxiv, Art. “Aethrobasy”).

Let any man's body be charged (whether consciously or otherwise) with the polarity of the spot which supports him (be it a natural soil, or a floor of whatever description) and the similar polarity will shoot his body off in the air like a child's balloon. It is no reason because the possibility of such a polaric assimilation has not yet come under the observation of the Royal Society, why some descendants of those whose forefathers have experimented for numberless ages upon the hidden powers of the human body—should not have cognizance of it. Naturally—the power manifests itself, but in extremely rare cases—in some nervous diseases of that kind which baffle science in all its phases; to produce it artificially, the person who guides it must be partially, if not wholly, acquainted with that which, in the Sanskrit works on Occultism, is called the “Nava Nidhi” or the nine jewels of Raja-Yoga.* The most perfect “Samadhi,” the highest of the “Siddhis” of “Hatha-Yoga” can at best guide the subject to the threshold of the world of invisible matter, not to those of the world of spirit, where the hidden and subtler potencies of nature lie dormant until disturbed . . .

But as this will prove Greek to the Civil and Military Gazette, we have to speak to it in its own language. By saying that the day may come when human beings will be charged with galvanic power—”after the same manner that a Dufaure box is charged with Electricity,”—it enounces a piece of news which is one but to itself. Besides which, it sounds like prophesying the discovery of gunpowder during the middle ages. The “Scientific electricians” will come a cycle too late. The “charging of human beings” with a power of which the Civil and Military Gazette has not even dreamt of, was discovered ages ago, though the discoverers thereof have never claimed recognition at the “Patent Office.”

* The student of Yoga philosophy must not confound these nine degrees of Initiation with the “Ashta Siddhis” or the minor eight degrees of “Hatha-Yoga.” In knowledge and powers, the latter stand in the same proportion to the former as rudiments of Arithmetic to the highest degrees of Mathematics.

MISCELLANEOUS NOTES

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 156,166]

[In connection with a discovery by Dr. Vincent Richards that permanganate of potash was a good antidote against cobra poison.]

And should Dr. Richards be prevailed upon to discover as valuable an antidote to the far more virulent poison of the slander-tongued Anglo-Indian missionary, the Theosophists and the “heathen” would vote him a statue—at the top of “Crow’s Nest.”*

[In connection with various emotional outbursts on the part of the Salvation Army in India, and the unsavory reputation of some of its fanatical missionaries.]

The correspondent laughs at this; we do not, for we have studied history and believe in cycles and recurring events. To buy the right of caricaturing the Jesuits, society had to spend the lives of fifty millions of human beings burnt alive, tortured to death, and otherwise killed during that period of Christianity when the Church reigned supreme.

* [The name of the Founders’ residence in Bombay.—Compiler.]

The ancestors of “Don Basilio,” Rosina’s music teacher, have a bloody record, which oceans of witty jokes can hardly obliterate.* Cruelty is the child of fanaticism, and history is full of examples of the children of martyrs of one kind or another having become oppressors and tyrants. Nay, the very martyrs of a majority themselves, have often been known to turn around when the smart of their own sufferings had been forgotten in the flush of subsequent triumph, and to bully, wrong, or torture a new generation of heterodox. Of all cruel bigots, the Spanish Catholics have, perhaps, earned the most shameful reputation. Their savagery towards the Jews and heretics in Spain, and the wild Indians of their new-found Americas, makes a dark blot upon the history of the race.

[Pertinent quote from Major J. W. Powell, U.S.A., explorer of the Colorado River, regarding Spanish cruelty.]

How much less ready to do so, are they of the “Salvation Army?” Were not the strong hand of modern law efficient to repress these “red-hot, blood-and-fire soldiers,” they would not only menacingly hiss but might also burn.

* [This is apparently a reference to “Basil” or “Basile,” and “Don Bazile,” in Beaumarchais' comedies, *Le Barbier de Séville* and *Le Mariage de Figaro*. In the former, Rosina is a Countess, and in the latter she is a young girl, the ward of don Bartolo. Don Bazile taught her singing in both plays. He is the personification of a calumniating, niggardly bigot, and a clerical humbug dealing largely in calumny and slander.—Compiler.]

THE RAST GOFTAR IN HOT WATER

[The Theosophist, Vol. III, No. 6, Supplement, March, 1882, p. 3]

[Commenting on a correspondent’s letter which called attention to a violent attack on Colonel Olcott in the Parsi Journal Rast Goftar, H. P. Blavatsky wrote:]

We feel deeply grateful to our correspondent for the expression of his good feelings on behalf of our President. But, as we suspect that in the long run it is the “dissatisfied” editor of the Rast Goftar who will find himself the best (as the most justly) abused of the two, we express beforehand our feeling of profound and sympathetic pity for him.

Our Great Master Sâkya Muni has bequeathed and commanded us to love and commiserate all animals. And Plato, by classifying biped MAN among the latter, forces us to include in their number the wrathful editor of the Rast Goftar; hence, to love and commiserate him also. May his powers of speech never diminish and good sense develop accordingly!

DOOMED !

[The Theosophist, Vol. III, No. 6, Supplement, March 1882, pp.3-5]

A letter signed by a Mr. R. Barnes Austin of Heathfield, England, addressed to the editor of The Theosophist, has been lying for two months, on our writing table, waiting for publication. We do not fancy any apology would be necessary, had we even thrown it under our table into the wastebasket and without giving it a second thought, as its language is as far from that of a drawing room, as the smells of Hungerford Market are from those of St. James' Palace. But the points taken by the writer in defense of the new Zanoni "J. K.," are too amusing not to be noticed. Thus, after gravely assuring us, that— "The enquiry into Occult Philosophy in England is far more extensive, although secretly, than is generally known"—that gentleman aggrieves us profoundly by declaring point-blank that neither "Madame Blavatsky nor Colonel Olcott, do what they will"—will ever be admitted into such company. "They" (we)—"must remain outsiders to all true occult societies, both in England and in India, as well as Tibet"!!!

The news would be stunning indeed, were it made less impressive by the fancy addition to it of the last sentence. We underline it as it would seem that our irate contributor knows all about the land of Bod Yul of which no one else in England knows one iota, beyond, perhaps, what he may have found in the very meagre accounts in Mr. Markham's Tibet.—(See supra, art. "Reincarnations in Tibet.")

So now, our fondest hopes are dashed for ever. Repelled by the ingrate Spiritualists—for whom we have ever entertained the tenderest feelings; denounced by Western Occultists—for presuming to know what they do not; scorned by the iconoclastic scientists—who generally break today the axiomatic idols they were worshipping but yesterday; reviled on general principles by the orthodox Christians of all shades—who yet are creeping with every hour that drops into eternity, nearer and nearer to us and the Spiritualists; loathed by the theists—who will mirror themselves in every passing rivulet, and on seeing their own figure exclaim—“’tis ‘God’?” and straightway despise their godless Brethren; laughed at by Atheists—for our believing even in conditional immortality and in spirits of any shape or colour; stared at by the Agnostics and—contemptuously ignored by the Esthetics—what can the hapless Theosophists do! We had always believed and prayed that in Tibet we may find, at last, eternal Rest in the fatherly lap of our Koo-soongs, and merge into Nipang between a dish of salted tea and a Dugpa—(ten miles off) ripping open his own vile stomach . . . But lo! the knell of our doom rings out from—Heathfield, England, and—there is no more hope. “There are,” sternly goes on our merciless judge—“as I know secret societies holding the study and practice of the Occult as the main object of their existence, in direct communication with the highest living adepts [with “J. K.”?] into whose portals Madame Blavatsky and Colonel Olcott would in vain seek an entrance.”

We can assure our respected correspondent (for we still hope that he may be both respectable and respected, albeit defending such a bad case) that neither the one nor the other of the above-named personages has the slightest desire whatever to knock at any such “portal”; least of all at one they are not invited to. But why should he not be satisfied with becoming the mouthpiece of only such societies, in England, and allow us to take our chances with those of India, and especially Tibet?

Why should he hunt us across the Himalayas? We suspect we will be able to take care of ourselves among our Hindu and Tibetan Brothers. And pray, why such a cruel edict? Because—as we are informed by Mr. Barnes Austin—we are hated by “Spiritualists and Occultists alike.” Now that is indeed inexpressibly sad! We are not given the plain and direct reasons why, as our correspondent is too much of a gentleman to make use of abusive and insulting epithets; but we are allowed a suspicion of the terrible truth.

“It is well known,” he tells us, “there is no society of true Occultists which would admit within its fold THESE TWO PRETENDERS.

The two “pretenders” (to what?) are, of course, Col. Olcott and Madame Blavatsky, who are yet expected to print all this in their journal conducted, according to Mr. Barnes Austin’s further kind and wittily expressed opinion—on the principle of “Yankee Revolver journalism.” Really our estimable correspondent must have a higher idea of our gentle and obliging kindness, than we can ever entertain of his, especially when he tries to add insult to injury by notifying us that “the so-called Theosophical Society whose obscure existence is barely acknowledged among us” (the Occultists?) draws upon itself “contempt” by such articles, as that in our November number. The article referred to is on “Western Adepts and Eastern Theosophists,” in which no worse insult is offered to the great Occult I AM than that he is therein called by his own name; and that even was done by us—se defendendo. But—Veritas odium parit. Once more, we recognize the wisdom of the old saying.

But we expect Mr. Barnes Austin to recognize in his turn that he was not mistaken in his notions of our forgiving disposition. Now, that he sees that we have picked out the gems from his letter to us, and publish them, proving to him thereby that no amount of gratuitous impertinence can make us forget our duty to one, who seems to be on such intimate terms with our “Tibetan adepts”—we hope he will prove magnanimous, and abstain from making us lose our character entirely in their eyes?

And why should we not publish the aforesaid “gems,” and even have them followed au besoin by those of the “Adept” himself—gems far more precious and more refined. Only those who feel they have merited the castigation will turn round, snarling and attempting to bite like a cur on whose tail one has inadvertently stepped. Only those who have sores, fear the accidental touch. We are not so troubled. By this time our innocent “skeletons”—the few at least we may have had, and which like other people we preferred keeping in our “family closets”—have all been so completely dragged out before the public gaze—thanks to the slanders of world-famous mediums and the meek Christian missionary, the vindictive bigot and the sensation-hungry press—that clever would be that enemy who could frighten us by any new threat!

But Mr. Barnes Austin does not threaten, he but kindly warns. His strongest point against us—at least the one placed foremost—is to be found, as we understand, in his claim on behalf of the “Adept” to the intimate friendship of some occultists whose “social standing” is “quite equal, if not superior” to any to which (we two) “can ever lay claim.” We fail to understand the possible relations that titles and aristocracy can have to great or small occult knowledge. The greatest world-renowned philosophers and sages were no Earls or Princes, but often men who had sprung from the lowest grades of society—or, as our correspondent himself puts it—“Jesus was a carpenter, Ammonius Saccas a porter of sacks, Böhme a shoemaker, and Spinoza a spectacles-grinder.” True, Buddha was the son of a king, but he became the World-Saviour and the highest Initiate only after having, for forty years, begged his daily bread. Our opinion of “J. K.” was never founded upon the (to us) immaterial fact whether he be the direct descendant of King Louis the Saint, or of Shylock, or even that of the impenitent robber crucified on the left hand of Jesus. His fury at being called—as he imagines—a “Jew” is entirely gratuitous, for we never have called him one.

We said he was a “Pharisee” and that is quite a different thing. Let him learn—the omniscient initiate—that the first, the best, the dearest as the most revered of the friends of our youth, one with whom we corresponded to the day of his death, and whose portrait we treasure as a relic, the learned Rabbi, in short, with whom we studied the Kabala—was a Jew. Let him inquire, and he will find that we have a number of Jews in our Society, both in America, Europe and here; and that many of our valued and most intelligent friends are Jews. Hence, we have never found fault with, least of all reproached, him with being a Jew, but only a Pharisee, of which class there are as many among the Christians as among his own race. Nor do we doubt, in the least, his being an “Occultist”—as questioning the bravery and competency of a soldier, does not mean denial of the fact that he belongs to the army. And, we are ready to admit that theoretically he may have obtained a pretty fair (not thorough) “mastery of the occult system,” and is a very advanced Kabalist, in possession of genuine and sterling learning in the Jewish Kabalistic and Western alchemical lore. All this we are prepared to admit, as it is clearly shown in much of what is said in his “Adeptship of Jesus Christ,” however strongly it smacks of what others have said before him. Thickly interlarded with paragraphs utterly irrelevant to the main question; the whole breathing a spirit of vindictive narrow-mindedness—a kind of Kabalistic odium theologicum—peppered throughout with vulgar epithets to the address of all those who cross his path, and looking like patches of mud upon a white garment, yet, the essay is not devoid of a certain merit. But it is this strange mixture of lofty ideas with a most uncharitable and ungentlemanly abuse of language whenever attacking those he hates—especially the Theosophists, that gives us the right to deny him point-blank the title of an adept, and to maintain that a man of that sort cannot have been initiated into the true mysteries. A real adept will either conceal forever his adeptship from the world’s gaze, or, if forced to live among the common herd, will prove far above it, by his moral grandeur, the loftiness of his cultivated mind, his divine charity and his all-forgiveness of injury.

He will correct the faults of those who strive—as he himself has once striven—after initiation, with polite kindness, not by using Billingsgate language. A true adept is above any petty feeling of personal resentment—least of all of ridiculous vanity. He cares not whether he is physically handsome or plain, but ever shows the moral beauty of his spotless nature in every act of life. Finally we say, it is not enough to be a learned Kabalist, a successful mesmerizer, a great alchemist or even a commentator upon Occult Science—what one would call a “theoretical” occultist—to deserve the name of an Adept in the real sense of that word.* Though we have never claimed ourselves Adeptship or a “very high degree of Initiation,” yet we claim to know something of real Adepts and Initiates, and are pretty certain of what they look like—the whole host of English Occultists notwithstanding. And we maintain that, at the present moment, and ever since the spring of 1881, there is no more in the membership of the Theosophical Societies, than among the whole conclave of “secret societies” of English and other Occultists—Mr. Barnes Austin speaks about—one single Adept, let alone “an advanced Initiate into the highest degrees.” The true mysteries of the genuine Aryan and Chaldean lore, are receding with every day more from the Western candidates. There are yet in Europe and America some advanced students, some neophytes of the third and perchance of the second Section, and a few “natural-born seers.”

* The title of adept, messenger and Messiah has become a cheap commodity in our days—at least in London—we see. And, the claims even of a “J.K.” become less extraordinary, when one finds in respectable Spiritual newspapers such letters as signed by Mr. Charles W. Hillyear. In this letter no less than twelve messengers, angels or Messiahs, are mentioned by the writer—the twelfth of whom is the late Mr. Kenealy, the author of *Enoch and the Apocalypse!* He is spoken of as “divine Messenger,” and the sentence—“such Masters as Fo (Buddha), Jesus, and Dr. Kenealy” (who defended the Tichborne case) —is applied directly to that well-known, modern gentleman!! After this we better close forever our columns to the term—“Adept.”

But like a gallant ship sinking under the weight of barnacles attached to it, even they lose ground daily, owing to the indiscretions of hundreds of self-deluded parasites, who would have people believe each of them brings to humanity a new Revelation from heaven! It is the adherents of the “adepts” of this latter class, who believe in and unwisely defend them, but who, deluding themselves, but delude others, who thus create all the mischief. And these, we say, are but an impediment to the progress of THE Science. They only prevent the few true adepts, that remain, to come out and publicly assert the survival of the ancient knowledge and—their own existence.

We will try to prove what we say some day. Meanwhile, having on hand an article— “The ‘Adept’ Revealed”—composed of choice paragraphs selected from a paper by J. K., headed “Under which ‘Adept’ Theosophist?” and sent to us by the above-named “Initiate” for publication, we proposed (had the Council of the Theosophical Society under whose auspices this Journal is issued, permitted it) to publish the immortal production in the Supplement of our next issue—there being no room in this one. Having devoted our labour and time to fathoming all kind of occult and psychological problems, we intended to present our readers with a sketch (drawn by his own hand) of a modern “Adept”; to point out to the uninitiated, the combination of qualities that seem to be required in our age, to make up the “highest adept” in Europe; and, to acquaint the Hindu reader, whose unsophisticated experience has hitherto permitted him to get acquainted but with the characteristics of his own unkempt and unwashed “Mela-Yogin,” also with those of a European Illuminated who hungers to be regarded as a “Zanoni,” linked with “Christ and Spinoza.” The extracts would have shown better than any criticism, to what a degree of forbearance, soul-grandeur and purity of heart, a modern “adept” can reach. Nevertheless, from the first of the “Answers to Correspondents” which follow, it will be shown that if Mr. Barnes Austin’s “client” whose “soul” is so large that he “carries the Himalayas always about him”—has ever followed in the footsteps of any “adept” at all, it must be in those of the alchemist Eugenius Philalethes (Thomas Vaughan).

Let him who doubts our statement turn to his *Magia Adamica* and read his low abuse of his contemporary, Dr. Henry More, the Platonic philosopher, than whom no Englishman ever left a nobler name. Not only we did not hesitate to publish the personal vilifications to our address by “J. K.,” if the Council of the Society had permitted it, but we felt proud to think that we shared the fate of Henry More, one of the saintliest characters of his period.

Owing to all the above considerations, we most emphatically deny the sacred title of “adept” to one who, while unblushingly declaring himself an “Initiate,” having reached the “Christ-state,” acts at the same time like a vulgar bully. As our magazine is not intended for the constant parading of our genealogical trees and the list of our family connections, we will, with Mr. Barnes Austin’s permission, refrain from again discussing either social standing, or high or low birth in connection with adeptship or “J. K.” Our answer to all the exceptions taken to what we said of him and others in our November article is found by whomsoever is interested in the quarrel, in our “Answers to Correspondents.” There being no room for ventilating discussions about the worth of our Society, its members and its founders—which never interest anyone but the parties concerned—we generally settle all such affairs in these extra pages which we added at our own expense for the accommodation of the various business of our Society. Hence, our correspondent’s fling that, as “J. K.” does not intrude his private affairs upon us (the English Occultists) why does the editor of *The Theosophist* presume to drag them out—is as gratuitous as it is vague. The above-named editor would never have presumed to give one moment’s thought to other people’s “private affairs” had she not to defend herself and her Society from weekly attacks and public insults offered them; attacks and insults as unprovoked as they were brutal, and which lasted for about seven months in both the *London Spiritualist* and the *Medium and Daybreak*. And if we occupied several columns, to our regret, in the uncovering of the enemy so securely hiding himself, as he thought, behind his J. and his K., it was only to show him in his true character and point out the evident motives for the slurs upon people, many of whom are far higher, intellectually as well as morally, than he ever will be himself.

As to the space for that exposure, it found room in our own Supplement—not in the columns which belong to our subscribers.

To conclude: If, as we suppose—notwithstanding the very rude tone of his letter, our stern judge who demeans us but to raise “J. K.” the higher—is a gentleman, then we can assure him, his esteem for that individual will be put sorely to the test when he reads the reasons why his paper was rejected by the Council. Let him but read those few sentences copied verbatim from a paper the writer had requested us to publish in full (as though we had no more regard for our members and readers than to print more than we can help of such indecencies!). And if, after reading it, Mr. Barnes Austin still justifies “J. K.” then we would have to reconsider our long held theory that an English gentleman is at heart chivalrous to a fault.

ANSWERS TO CORRESPONDENTS*

[The Theosophist, Vol. III, No. 6, Supplement, March, 1882, pp. 6-8]

“J.K.” — Your letter headed “Under which ‘adept’ Theosophist?” will not be published, for the following reasons:

(1) Personal abuse to the address of the editor, however amusing to the latter, does not interest the general reader.

(2) Our journal is not concerned with, and carefully avoids everything of a political character. Therefore, such vilifications as contained in the said article, namely, a low and vulgar abuse of Russia, its “barbarian moujik” and the “worthy countrywoman of Ignatieff”; and especially the mention of the “red cock” crowing over “the Jew’s house”—cannot find room in its columns.

* [In Letter XLVII, p. 273, of The Mahatma Letters to A. P. Sinnett, Master M. specifically states that these “Answers” were written by himself. They are reprinted here for the sake of completeness. —Compiler.]

But such matter would be received, most likely, with cheerful welcome in those of a third-class Jewish, Russophobic organ in Germany.

(3) For that same reason we must decline to allow the author of “The Adeptship of Jesus Christ,” to soothe his ruffled feelings by expatiating upon “the political object” of the Theosophical Society; “which is to place the English under the Hindoos, and to bring the Hindoos under the Russian rule” (!!!), as the absurd accusation comes two years too late and would not interest even our Anglo-Indian readers.

(4) A lady medium respected and beloved by all who know her, is called in it our “spy,” and “general informant” which is a gratuitous calumny and a glaring untruth.

(5) British and American laws having provided against the violation of the postal enactments intended to secure the purity of the mails, the Journal would risk to pay the penalty for sending indecent matter by book post. The coarse paragraph in the said article, which relates to the proposed visit of the “handsome widow’s son” to the Indian “theosophical dovecot” and the supposed “flutter in it,” among the fair and dark sisters “whom the writer proposes to initiate” into the higher mysteries, etc., etc., comes directly under that law.

(6) The Theosophist devoted to Oriental Philosophy Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences, has not pledged itself to reproduce burlesque parodies, or circus-clown poetry. Therefore, such grotesque bits of prose and poetry as:

“Stay your all answering horse laugh, ye natives and Anglo-Indians, remember he laughs best who laughs last !” [or]

“Then tremble, pretenders, in the midst of your glee,

For you have not seen the last of J. W. nor me.”*

—are not fit to appear in a serious article.

(7) The Theosophist publishes only articles written and sent by gentlemen.

* J. W. is Mr. Wallace, whom we have the honour to answer further on.

MR. "JOSEPH WALLACE"

—No names—but one having been mentioned in the article “Western ‘Adepts’ and Eastern Theosophists”; and positively not one word of an insulting character directly relating to the “hierophant” or the “Lady Magnetist” having found room in it, or the writer’s thought—unless, indeed, to question the fitness of blending the study of divine mysteries, with a whiskey-distilling apparatus, and advertisements of a commercial character, becomes synonymous with defaming characters—we do not know that we ought to apologize to Mr. Wallace at all. Least of all to the extent of inflicting upon our subscribers and members nearly 3000 words or four columns of prose of an unexceptionably unrefined character, peppered, in addition to it, with glaring misconceptions and most ridiculously incorrect statements. That sentence alone in his letter which openly taxes us with being:

Glad indeed to exchange the commercial standing of your (our) Journal which does not even inculcate teetotalism for that of my still

—would be sufficient to call forth protests and indignant answers from a number of our members. Our correspondent, though a “hierophant” himself—one who develops seership and initiates others into the mysteries of spiritual clairvoyance—has failed, we see, to discover that the Founders of the Theosophical Society are strict and uncompromising teetotalers; and that, with the exception of a few Englishmen, all of its members are pledged to total abstinence from anything like wine or even beer, let alone liquor; and that they are most of them, strict vegetarians. We regret to find him committing such a serious blunder.

Another just as amusing a mistake, considering it comes to us from that part of London which professes itself, and pretends to be regarded as the very hot bed of clairvoyance, mysticism, intuitional perception and “Soul” and “Christ-States”—whatever the latter may mean—and which, nevertheless, shows clearly its professors failing to comprehend correctly the meaning of even that which any profane mortal would see, is discovered in the following passage of our correspondent’s letter:

. . . “J. K.” whom you charge in the Spiritualist—under the idea that he belonged to your own secret Fraternity [?!]—with being a traitor to his Theosophical Oath in writing so openly that which you till then considered was sacred and known only to the Theosophic sworn members [! ! !], was not accused then of knowing little on occult matters, but rather as knowing too much. There was evidence then of “Homeric laughter”; but now he is credited by you as knowing the A. B. C. of the subject, etc. etc.

Truly—rem acu tetigisti! Every word in the above is a misconceived and disfigured notion. We never, for one moment—since the appearance of “J. K.’s” first article, “An Adept on the Occult Brothers,” in the Spiritualist (June 24), and directed against our Society—mistook him for a member of our “secret Fraternity”; nor could we so mistake him, as the same mail that brought that article brought us letters from several Theosophists informing us what and who he was—that very “pretentious writer.” Let any man with a sufficiently clear head, on a forenoon, turning to our only letter in the Spiritualist in 1881 (namely, that of August 12), read the lines, which have now led Mr. Wallace into such a funny blunder, and then judge whether there is one word in it which could lead to such a supposition. Not only has “J. K.” ever failed to show to us any sign of “knowing too much” on Occult matters (with which we are concerned) but he has constantly proved to the whole of our Society that he knew nothing whatever of either its objects and aims, its organization or its studies. And it is precisely such an assurance on our part, that made us reply in answer to his ignorant assertion that “the very first psychical and physical principles of true Theosophy and Occult science are quite unknown to and unpracticed by its members,” the following:

“How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society (does this imply that he belongs to their Society?) what can he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor? And if he does not, what has he to say of its practitioners, since they (the Branch Societies) are secret bodies?”*

And it would be sufficient, we should say, to glance at the reasons given by us further on, in the same article, for our rejecting him absolutely as an initiated “adept,” to prevent anyone, let alone a “Hierophant,” from being led into such an absurd mistake. As to there being “no evidence then of Homeric laughter” at J. K.’s letters, Mr. Wallace errs very sorely again. From the first to the last, those articles provoked the greatest merriment among the Anglo-Indians. No one could read them—especially the one entitled “Information for Theosophists, from an adept” in which he so naïvely boasts of his “high calibre” as a “literary” man and mixes up in such an absurdly ridiculous way the Arya Samaj and the Theosophical Society (another proof of his clairvoyant powers)—without being seized with a fit of inextinguishable laughter. So much so, indeed, that during “the ‘J. K.’ period in the Spiritualist,” (as somebody called it) a gentleman of Simla, of high official standing, and of as high and universally recognized ability, offered to bet that those letters of “J. K.’s” would turn out some day a mere “hoax,” a purposely put-up humoristic joke, to find out whether any Theosophist would be fool enough to accept them seriously; for, he added, “it is absolutely incredible that any man in his right senses should so boast, or write about himself such absurdly panegyric and bombastic eulogies.”

The third mistake—and a very serious one—in Mr. Wallace’s letter, is what he pleases to view as “an unfounded and unwarranted insinuation.”

* [See p. 265 in Volume III of the present series.—Compiler.]

The “insinuation” is alleged to be contained in the following sentence in our article “Western ‘Adepts’ and Eastern Theosophists” (November Theosophist) — “A gifted lady magnetist’s work — the legitimate wife, we are told, of his (J. K.’s) Hierophant-Initiator, though we never heard yet of a practising Hierophant-Magician who was married, etc.” This is all that we have “dared to pen.” Were we wrongly informed, or is it a crime to mention legitimate wives? Who, but a man capable of discovering filth where there is positively none, would ever imagine that anything but that which was clearly stated, was meant? To hint at any other implication or the least intention on our part to throw doubt on the legality of the said marriage, is to utter an outrageous lie. We doubted, and now doubt, and will doubt forever, and not only doubt, but positively deny, that one married and the father of a family, can ever be a practical adept, least of all a “Hierophant,” all the Flammels and Böhmes and Co., notwithstanding. Mr. Wallace believes in, practices to a certain point, and teaches Western occultism. We believe in, practice also to a certain point, and learn, never having pretended to “teach” Eastern Occultism. Our paths diverge widely and we need not be elbowing each other on our way to the ABSOLUTE. Let Western Adepts and Hierophants leave us strictly alone, and not pretend to speak of, and insult what they do not know, and we will never pronounce their names whether orally or in print.

Therefore, we refuse room to Mr. Wallace’s letter likewise. Although far more decent than that of his pupil, it is yet sufficiently rude to authorize us to refuse it space. The said gentleman is at liberty to publish his denunciations in a pamphlet form or otherwise and give them as wide a circulation as he thinks proper; or, better still, he might incorporate it within the forthcoming grand work by the modern “Adept” to be called A History of Mystic Philosophy, a book—as he modestly tells us—which is sure “to stand the criticism of ages.” As the author thereof is sure to use in it the same refined phraseology as we find in his language whenever directed against “Spiritual Snobbery,” and the “talking Theosophists,” Mr. Wallace’s article will find itself in good company. The more so, as we are threateningly promised in it by “J. K.” a chapter “specially provided” for our “non-total oblivion,” and that of our “unwashed Isis in rags.”

We part with Mr. Wallace, without the slightest ill-feeling on our part as he has evidently misconceived the situation from first to last. We only regret to find a gentleman apparently so full of sterling learning and knowledge so evidently destitute of good education and manners, as to have actually written the letter under review.

To MISS CHANDOS LEIGH HUNT (Mrs. Wallace)".—We beg to convey our respectful regards to this lady and to acknowledge receipt of a voluminous paper from her pen, purporting to be a reply to "those sentences, which refer to her, contained in the article entitled 'Western "Adepts" and Eastern Theosophists'." We have read the reply with pleasure and found it as dignified, ladylike, good-natured and witty, as the three above noticed, are undignified, and vindictive, and in one case—indecent and silly. Therefore, and notwithstanding the rather misconceived attitude adopted by Mrs. Wallace, considering we have not named her in our article, and referred but to what was—in our mind and to the majority of our readers—a pure abstraction—we are ready, now that we do know her, to offer her our sincere apology and to express regret at having included in it "those sentences which refer to her" since they seem to have given her offense though none at all was meant to be offered by the writer, to either Miss Chandos Leigh Hunt, or Mrs. Wallace. We regret the more to find her unacquainted with the Mahayana philosophy. For, were she but as familiar with it as she seems to be with Epictetus—"after whom she has named her boy"—and had she made of the former as well as of the latter her "textbook," owing to the lucid exposition in that philosophy, of the close connection which exists between every cause and effect, she might apprehend our meaning at once.

As such is not the case though—(unless indeed the omniscient “J.K.” rushes into explaining and teaching the public this philosophy as well as he does esoteric Buddhism)—we will add a few words more just to explain to Mrs. Wallace why we do not give room to her reply.

Maintaining still, as we do, our undeniable right to have published our November article as an elucidation of the unprovoked and incessant attacks of her husband’s pupil upon us—though the said article may have contained unnecessary personalities provoked by indignation—we would yet be glad, in atonement for the latter, to publish her paper in extenso. It was already in the hands of the printer, when in addition to her husband’s and his “EPOPT’S” letters we received four more papers as lengthy and as explicit as her own. It would appear as if the tornado of indignation raised by our article was happily limited to—with one solitary exception, namely, Mr. Barnes Austin—and raged entirely within the family circle of the persons alluded to in our article. As if in answer to the threats and denunciations contained in Mr. Wallace’s and his pupil’s letters, both of whom expatiate in them upon the “various scandalous stories”—slanders and malicious inventions set afloat about us by numerous known and unknown enemies (whose utterances our correspondents show themselves but too ready to accept as gospel truths), we have before us no less than four lengthy papers from London approving our article, and full of quite the reverse of what one might be inclined to view as complimentary to either the “Hierophant,” or the “Adept.” Apparently there is a *latet anguis in herba* for every hapless occultist, not for the Theosophists alone. A far less charitable view is taken of, and worse slanders repeated in them about the above-named persons than were ever invented for the personal and special annihilation of our humble self. Hence, in justice to ourselves, were we to publish Mr. and Mrs. Wallace’s articles, we would have to publish side by side those of their detractors; and this is what we would never do. Whatever the indecent means other people may resort to, we at least, will never use such base weapons—not even against our enemies.

We may become guilty—we are not perfect—of a desire to wound them in their vanity, never in their honour; and, while freely using ridicule as our weapon to silence them, whenever they seek to destroy us with their insults and denunciations, we would blush to repeat even to a friend—let alone to threaten to publish them in a book or a journal—that which, so long as it is not positively proved to be the truth and nothing but the truth, we regard as a shameful and scandalous gossip, the venomous spittle of the “snake hidden in the grass . . .”

Thus reiterating our expressions of regret personally to Miss Chandos Leigh Hunt (Mrs. Wallace) of whom we have never heard the slightest evil report from any trustworthy quarters, but the reverse from our two friends, we close the subject altogether. We mean no more to allow our columns to be disgraced with such polemics. Our esteemed contemporary, the *Psychological Review*, recently protested against our prolonging the “castigation,” as “there is more serious work to be done.” We concur; and were but the insignificant individuals “J. K.” and Madame Blavatsky alone concerned, it would be an impertinence to keep them at the front. But as the defense of our Society, which represents—however imperfectly—India, or rather the Orient, was and is a “serious work”; and as silence is often mistaken for weakness—we had to find room for the above “Answers to our Correspondents.” They need trouble themselves no more: we have settled our accounts.

**THE PRESENT GREAT NEED OF
A METAPHYSICO-SPIRITUAL VOCABULARY**

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 167-168]

In Light (of February 11) “C. C. M.,” in the article “Communicating Spirits,” says the following:

It will thus be seen (1) that only the first, or earth-bound class, and the third—[the third according to Böhme.—Ed.]—the perfected spirits, have power voluntarily to communicate with us and to interfere in human affairs, and this by reason of the body (though of very different sort) which serves as the medium of communication; and (2) that the “earth-bound” condition supposes the continuance of the “astral” body. This, according to occultist teaching, is in process of disintegration—the communication becoming more and more incoherent as that process advances. According to the recent teaching in The Theosophist, the Linga-Sarira is dissolved with the external body at the death of the latter. This is quite opposed to what we are told by Éliphas Lévi and many other authorities, and does not appear probable.

“C. C. M.” errs very seriously: (a) in accepting Böhme as an authority; (b) in taking no exception to his crude classification of souls—which makes him place the “perfected spirit” in the “third class”; (c) in rendering the term “heavenly Essentiality” by “divine embodiment”; (d) by terming the doctrine about the Linga-Sarira in The Theosophist “a recent teaching” and showing it “quite opposed to what we are told by Éliphas Lévi and many other authorities,” whereas, most of those “authorities” sin only in adopting a terminology, which, while sufficient for their generalisations, is utterly deficient as soon as they touch upon details; hence, sorely puzzling to the uninitiated reader.

With the permission of our friend “C. C. M.,” we will try to demonstrate wherein lie hidden his several mistakes.

We will not stop to prove Böhme the reverse of an authority: this is a question of personal opinion entirely depending upon the degree of faith that may be reposed in him by his admirers. But by noticing the (b) and (c) errors we will show in a few words how utterly unmetaphysical, hence illogical, from the occultist's standpoint, is Böhme's classification and definition of the "perfected spirit." Had the Görlitz seer said "soul" instead, there would be more probability of making his various teachings agree than there seems to be now. The term "spirit" coupled with the idea of "embodiment" becomes as incorrect, and as great a fallacy as to represent the non-conditioned, or the Infinite "ALL" (the one Reality) by a limited and conditioned portion of a finite object, one of the evanescent mirages ever flickering and disappearing in our phenomenal world. The "perfected" or rather "Perfect Spirit"—since the Absolute, or limitless UNITY and perfection can neither be divided, nor can it be invested with attributes and degrees involving gradual perfectibility—can become the Unity or Spirit but after having lost every form and shape—(hence body), which would necessarily make of it a DUALITY. It can have no relation to, or concern with, any object of consciousness in our illusionary world, as this alone would involve dualism, which must exist wherever there is any relation at all. Hence—if under the name of "Perfected Spirit"—ABSOLUTE consciousness is meant, then the latter, incapable of either internal or external cognition, must necessarily be viewed as incapable also of a voluntary communication with us mortals. And, since we undertake to divide "souls" or "spiritual entities" into classes and degrees, how can we presume, whatever be our authority, to limit those so flippantly but to three classes? Surely, the careful study of the doctrine of the seven principles of living mortal man, as taught by the Arahat esotericism, each of which principles is subdivided in its turn into seven more, would serve at least one useful purpose, namely, to bring something like order into this infinite chaos and confusion of terms and things.

As a proof of this, we now find our esteemed friend “C. C. M.” confusing the Sanskrit term “Linga-Sarira” with the Mayavi or Kama-Rupa—the “astral soul,” and calling the doctrine of its dissolution with the body—a “recent teaching.” If he but turns to the back volumes of *The Theosophist* he will find in the November issue of 1879 (Art. “Yoga Vidya”) a correct definition of the term in that sentence which says (p. 44, col. 2) that the Linga-Sarira “. . . is the subtile, ethereal element of the ego of an organism [whether human or animal or vegetable]; inseparably united to . . . the latter; it never leaves it but at death.” And if so, how could the “astral body” of man, if we call it Linga-Sarira, leave him during his lifetime and appear as his double, as we know, is repeatedly the case with mediums and other peculiarly endowed persons? The answer is simple: that which appears, or the “double,” is called Mayavi-Rupa (illusionary form) when acting blindly; and—Kama-Rupa, “will” or “desire-form” when compelled into an objective shape by the conscious will and desire of its possessor. The Jivatma (vital principle) and Linga-Sarira (Sex-body)* are inner principles; while the Mayavi-Rupa is the outside “soul” so to say: one which envelops the physical body, as in a filmy ethereal casing. It is a perfect counterpart of the man and even of the clothing which he happens to wear.† And this principle is liable to become condensed into opacity, compelled to it, either by the law of intermagnetic action, or by the potentiality of Yoga-ballu or “adept-power.”

Thus, the “Linga-Sarira” is “dissolved with the external body at the death of the latter.” It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave. Owing to the dry and electric atmosphere it manifests itself and stands as a bluish flame, often as a luminous pillar, of “odyle,” bearing a more or less vague resemblance to the outward form of the body laid under the sod.

* In this esoteric sense linga means neither “phallus” as translated by some, nor “knowledge,” as done by others; but rather “male” or “sex.” Bâdarayana, calls it in his Darśana (system of philosophy) kritsita Śarira,—the “contemptible body,” as it is but the turba-stirring principle within man resulting in animal emanations.

† See in this connection *The Soul of Things* by Prof. Denton.

Popular superstition, ignorant of the nature of these post-mortem gaseous emanations, mistakes them for the presence of the “suffering” soul, the personal spirit of the deceased, hovering over his body’s tomb. Yet, when the work of destruction has been completed, and nature has broken entirely the cohesion of corporeal particles, the Linga-Sarira is dispersed with the body of which it was but an emanation.

It is high time then, that we should think of making a “metaphysico-spiritual vocabulary.” If we adopt Eastern beliefs and accept their system of thought under whatever name—we must take care that they be not disfigured through our carelessness and misunderstanding of the real meaning of the terms. The sooner we do it, the better for the Spiritualists and ourselves; lest, as we see, it should lead our best friends—those who travel along a parallel, if not quite identical, path with us, and are pursuing the same and one knowledge—to a severe conflict of shadows. A battle, based upon a misconception of words elevated to the dignity of dogmas and an ignorance of synonyms for what is but one and the same thing, would be something to be extremely regretted. The more so as many of our enemies show themselves but too eager to convert such simple misconceptions of terms into irreconcilable heresies as to facts and axioms.

A SAD LOOKOUT

[The Theosophist, Vol. III, No. 7, April, 1882, p. 174]

. . . An English gentleman, a Fellow of the British Theosophical Society, writing to a Hindu Brother Theosophist of Bombay, says the following:

“As to the absolutely shocking state at which Spiritualism has arrived in London, you can scarcely form a conception: it has degenerated, in many cases, into the grossest and most immoral forms of the BLACK MAGIC—this is a fact. Physical mediums, materialized spirits, and circles, are often descending to the very lowest depths of . . . moral depravity (we substitute a less offensive term).

Such a disgusting state of matters, that I even forbear from writing. . . . But you will be able to judge when they (mediums, Spirits, and Spiritualists) familiarly talk of their materialized ‘Spirit wives,’ and ‘husbands.’ . . . I can assure you this is no misstatement of the case.”

This is no news, though a sad confirmation of a state of things we have found growing among the American Spiritualists some years ago. Of course, it is needless to say that highly educated and refined Spiritualists will ever avoid such séance-rooms and circles. Yet we are afraid these are the small minority, while the majority will do everything in their power to attract the Western Piśachas. Surely no “spiritual” minded Spiritualist will ever take us to task for saying that neither the generic “John King,” who descends from “the spheres of light” to drink tea with brandy and eat toast in the medium’s cabinet, nor yet the disembodied clown “Peter,” cracking his vulgar and heavy jokes, can be viewed as “angels.” That both are male Piśachas, we have the assurance from an American lady medium’s own lips.

MASONS AND JESUITS

[The Theosophist, Vol. III, No. 7, April, 1882, M. 174-175]

Our Masonic readers, of whom very respectable numbers are scattered throughout India, ought to be on the lookout for recent publications against their Fraternity. We find quite an interesting little libel upon their organization quietly running through the columns of the Roman Catholic Tablet in its November issue of 1881. The two Nestors of Patriotism, Giuseppe Mazzini and Garibaldi come in for a very fair share of venomous abuse in the said Epopée headed— “Rome as a Capital of Italy”; but fortunately they have to largely share their honours in the ecclesiastical vilification with the “Royal Sardinian usurpers.”

A few extracts from the short slander-peppered chapters, published in the columns of the Tablet and offered to us as an historical record, may prove of interest to some of our Hindu readers.

They are well calculated to enhance the importance of that respectable and quiet, yet withal mysterious-looking building to be met with in almost every town of India, the object of a superstitious awe to the unsophisticated coolie, who designates it as a “Jadukhana” (sorcery-house), while the guidebook introduces it to the traveller as a Masonic Lodge. How little does the well-meaning native, who, dying for the honour of admission into the craft, is ready to be laying out any amount of money yearly and monthly, if he can but get himself recognized as one more Masonic cipher in the numberless Chapters, Senates and Councils—suspect the true amount of iniquity fathered upon his Grand Masters and Fellow-apprentices! Well may, indeed, the uninitiated Babu, who so readily swallows the tales spread about the “Bara Sahibs” of Masonry, feel an extra thrill of horror creeping down his back, while reading the accusations fulminated against the “Illustrious” Brethren by their irreconcilable enemy—the Church of Rome. The widespread legend about the skeleton, stealthily quitting during Masonic meetings his hiding place—a secret tomb under the tessellated floor of the Jadukhana—and creeping from under the banquet table to appear in his ominously clattering bones, and drink the health of the Grand Master—will receive an additional colour of verisimilitude, when it compares notes with these additional accusations. Indeed, the charges brought out in the Tablet against the “Freemason-poet” and “his hymn to SATAN,” published, as alleged in the “Bolletino of the Grand Orient of Italy,” is worthy of perusal. In this pre-eminently interesting exposé we are told, to begin with, that the unity of Italy “for which torrents of blood were shed, was but a pretext to destroy the Papacy, and especially Christian—Catholic Rome.” This design originated with the “Anti-Christian Sects,” (?) who thus promoted “the ambition of one particular State.”

It was a necessity for the sects to strive to eradicate certain principles out of Italy, and especially the Papacy. They needed Rome as a capital to destroy Catholic Rome. The State needed accomplices in order to carry out her old ambition of eating up the Italian artichoke leaf by leaf.

And so it happened, one fair day, that the sects offered a hand to the State to help her to eat up the artichoke. And the State ate it up, promising in return to lead the sects to Rome.

The above is but an *entrée en matière*, indispensable to throw sufficient light upon other and far darker passages that will follow. No need of reminding the reader that our attention was not turned to them on account of their political flavour. We are thinking more of the priest than of the politician. For—adds the writer:—

This is no parable. It is a true story, and not only true but undeniably proved by confessions.

During the first centuries of Christianity, a law was enacted—and we do not know it was ever abrogated—under which a priest who divulges the secrets of the confessional, even in a case of the greatest crime—is sentenced to have his tongue cut out. Since then, the apostles seem to have grown in wisdom; Christian religion has become the handmaid and the secret agent of worldly ambition, its mysteries being made subservient to political espionage. Such a public confession in print is really valuable, inasmuch as it contains a useful warning to those of our members who, having remained good Christians, though only nominal Roman Catholics, may have a mind of going some day to confession. It is unnecessary to remind the reader that by “Anti-Christian sects” the Tablet writer means the Freemasons. Thus—

Certain things which have been written lately by the more imprudent of those Sectarians in the praises which they have lavished on their Pietro Cossa, . . . the poet of this new Rome who ascribes every new glory to MARTIN LUTHER . . . the German foreigner and an apostate friar, . . . have revealed a good deal more than . . . they intended, of the real object they had in view in snatching Rome from the Pope . . . in ruining the Papacy and restoring Pagan Rome.

One of the principal writers “of these sects”—“JULIUS,” is quoted, as he clearly proved the true object by saying:—

Rome, ancient Rome, civil and Pagan, Rome rises from the mortal lethargy in which Sacerdotalism had buried her. . . . Let us tear from the breast of civil Rome, Sacerdotal Rome. . . . GIUSEPPE MAZZINI . . . said openly: “A revolution may bring about the era of a new faith, a new free Church . . . for all this we must have Rome in our hands.” And the “Bolletino” of the Great Orient of Italian Freemasonry, in its very first number writes—“as long as Italy permits the Papacy to continue . . . the world will groan under an intolerable yoke.”

And still more clearly, later on, it says:— “The world at this moment begins to breathe, seeing Italy prepared to drive away the Roman Pontificate. . . . Foreign countries recognize the right of the Italians to exist as a nation now that they have confided to them the highest mission, i.e., that of freeing them from the yoke of Catholic Rome.”

Many good Christians of whom we know—and no friends of Freemasonry, nor of sectarian Protestantism either—may nourish, we suspect, a feeling of gratitude to the Masons, could they but seriously believe that the Italian craft is doing even so much toward the liberation of the world from the tyrannical, narrow-minded SACERDOTALISM. Moved by the sincerest philanthropic feelings, we fervently hope that the above will prove less of a calumny than the construction put in the said article upon one of the most honest, and certainly the most patriotic, of Italian popular poets, whose name closes the following paragraph:—

The work of the sects (Anti-Christian Masons) and the work of the propagators of Italian unity are one; and in vain do they try to deny this union when the names of their chiefs, their Ministers, their deputies, their senators, and the prefects who govern Italy, are all to be found in the registers of the sects, which anyone may see who has in his hand the Freemason Almanack. Their watchword is, to destroy the Catholic Church and Catholic Rome. This is the confession of the Journal of the Great Orient: *é il fine che la Massoneria si propone*. [This is the end which Freemasonry proposes to itself] and for which it has laboured “for centuries.” It was to carry out this intention that it occurred to the Freemasons to deprive the Pope of Rome; and Rome was, in consequence, torn from the Pope. And the Freemason poet in his hymn to SATAN, which was published in this same “Bolletino” of the Great Orient of Italy, writes:—

“Tu spiri, O Satana,
Nel verso mio,
Se dal sen rompemi
Sfidando il Dio
De’ rei pontefici.”*

* “It is thou, O Satan, Who inspirest my
verse, If it breaks forth from my breast
Defying the God Of the Pontiff-Kings.”

[From the poem entitled “A[From
the poem entitled “Satana” by
Giosuè Carducci. —Compiler.]

Ending the poem with this triumphant Masonic vow:—

“Salute, O Satana!

.....

Hai vinto il Geova

De i sacerdoti.”*

“War to the God of Catholics and to the Pope as Vicar of Jesus Christ, that war to promote which the Masonic journal has an apposite rubric, this is the true end and aim of Rome, Capital of Italy.”

Freemasonry has declared war on the Papacy; has profited by the ambitions, the passion, the vices of all parties, and made use of the arm of a Catholic State to complete its preparations, by making Rome the capital of the anti-Papal movement. In her official bulletin it is said, without any attempt at concealment, by a writer named STEFANO DI RORAI:—

“Freemasonry will have the glory, of subduing the terrible Hydra of the Papacy, planting on its ruins the secular standard, verita, amore.” (Truth and Love.)

FERARI had already said: “We cannot advance one step without striking down the Cross.”

SBARBARO, in his book on Liberty, confessed: “All Liberals are agreed that we never shall have national liberty till we have freed consciences from the slavery of Rome . . . which penetrates into families, schools, and all social life.” And elsewhere he said: “We are in the midst of a serious struggle, not only of social interests, but of religious principles, and he must be blind who does not perceive it.” Freemasonry, as SBARBARO has over and over again repeated, and as all its leaders have declared, “must take the place of the Church.” And for this reason alone she has stolen Rome from the Popes to make it her proper centre, under the plea of making her the capital of Italy. This was the real reason for the choice of Rome as a capital; which was not necessary or desirable, either historically or politically; neither for military nor for national reasons; and still less for the advantage of the Italian people.

But this end, this real scope of the whole movement, “It is premature to mention,” wrote GIUSEPPE MAZZINI, and must be only preached to a redeemed people.”

* “All Hail; O Satan! Thou hast conquered the Jehovah of the priests.”

For, before this “redemption” of Italy, it was necessary to blind their eyes and ears with big words about nationality, and liberty, and the necessity of Rome for United Italy. Today Freemasonry, thinking it has sufficiently “redeemed” the unhappy Italian people, throws off the mask and cries without reserve what ALBERTO MARIO had said a short time before the coming of Italy to Rome:

“To disarm the Church is not to kill her.

We must decapitate her in Rome.”

Etc., Etc. We wonder whether the innocent Parsi and the “mild” Hindu of the native “Jadukhanas” have ever given one single thought to the above. Do they ever have their dreams disturbed by the uncomfortable thought that, notwithstanding their enforced rupture with the “Grand Orient” whose chapters wickedly refuse—do what their Brethren of the “Orthodox” Craft masonry may—to bow to the “Jehovah of the Priests,” but will have their “Principe Créateur”—that they, too, are part and parcel with that depraved Body known as the “Grand Orient of France and Italy”—that so unblushingly confesses to an inspiration “from Satan”?

[SPIRIT-PHOTOGRAPHS]

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 179-180]

Chronicles of the Photographs of Spiritual Beings and
Phenomena Invisible to the Material Eye, by MISS G.
HOUGHTON. London: E. W. Allen, 1882.

A neat and curious volume, “Illustrated by six Plates containing fifty-four Miniature Reproductions from the Original Photographs.” The book is full of valuable testimony. It comes from some of the most eminent men of science and literature of the day, who all testify to the fact that photographs have been, and are, taken from “Spirit Beings,” their more or less shadowy forms appearing on the negative near or about the sitters in visible flesh and blood. “His Most Serene Highness, George, Prince de Solms,” is one of the witnesses to the phenomena. In a letter incorporated in the Preface he remarks:—

I have examined the various explanations which have been offered of imitating the spirit-photographs, but certainly none that I have seen are sufficient to account for the phenomena . . . I am not aware of any possible explanation of photographs of this description, of which the figure is displayed partly before and partly behind the person sitting. [p. vii.]

Another eminent witness, Mr. A. R. Wallace, the Naturalist, also gives his testimony. He says:—

If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although in. visible to those present . . . the fact that any figures so clear and unmistakably human in appearance as these should appear on plates taken in [a] private studio by an experienced optician and amateur photographer, who makes all his apparatus himself, and with no one present . . . is a real marvel. [pp. 205-07.]

Quite so; and the evidence is so strong in favour of the genuineness of the interesting phenomenon, that to doubt its possibility would be paramount to proclaiming oneself a bigoted ignoramus. Nor is it the fact of the phenomenon we doubt. We are thinking rather of the causes underlying it. The more we study the clear, perfectly logical and connected evidence of the eyewitnesses gathered in Miss Houghton's interesting volume, the more we compare it with her own testimony, and then turn to the illustrations given in the book, the less we feel ready to recognize in the latter the direct work of Spirits, i.e., of disembodied Egos. This is no sophistical cavil of prejudice or predetermined negation, as some of our critics may think; but the sincere expression of honest truth. We do not even attribute the appearance of the figures, so mysteriously appearing without any seemingly physical cause for it, to the work of the elementary or the elementals—so odious to the orthodox Spiritualist. We simply venture to ask why such photographs, without being a fraudulent imitation—and even though one day recognized as phenomenal by the Royal Society—should be necessarily “Spirit pictures”—and not something else? Why should the forms so appearing—often no forms at all, but patches of formless light, in which it is as easy to detect figures and faces and likenesses, as it is in a passing cloud, or even in a spot of dirt upon a wall—why should they be rather taken for the pictures from original human or any other Spirits than for the reflection of what is already impressed as images of men and things photographed on the invisible space around us?

A more or less successful reproduction (the photographer remaining unconscious of it)—of a deceased person's features from an image already impressed in the aura of the living medium, or the persons present, would not be a dishonest attempt to impose upon the credulous, but a bona fide phenomenon. Let us once grant for the sake of argument this hypothesis, and it would account perfectly for the "figure displayed partly before and partly behind the person sitting." Moreover, the theory would cover the ground and explain every unsatisfactory feature in such photographs, features hitherto unaccountable but on the theory of fraud. The "daughter of Jairus" would not appear in the aura of a Hindu medium, not if he were to sit for a thousand years before a camera. But the said biblical personage is a very natural reproduction in the presence of a Protestant, an intensely pious medium, whose thoughts are wholly absorbed with the Bible; whose mind is full of the miracles of Jesus Christ; and who gives thanks, after every successful "spirit-photograph," to the "wisdom of God" by blessing and praising his name. A Hindu or a Buddhist medium would evoke no "spoon" emerging from a ray of celestial light above his head—but rather his fingers with which he eats his food. But the biblical interpretation given by the author (pp. 78 and 79) to explain the apparition of the spoon after she had placed a marker in the Bible (the passage referring to the twelve spoons of gold, the offering of the Princes of Israel), is just as we should expect it. Nor would an orthodox heathen cause to appear on the photograph, surrounded by a cluster of clouds, pictures "found to be a representation of the Holy Family"—for the simple reason that having never given a thought to the latter family, no such picture could be created by his mind, whether conscious or unconscious; hence none being found invisibly impressed around him, none could be caught in the focus. Were, on the other hand, a picture of a boar or a fish to appear instead, or that of a blue gentleman playing on the flute; and were a Hindu medium to recognize in the former the two Avatars of Vishnu, and in the latter Krishna, we doubt whether any Christian Spiritualist would be fair enough to admit of the correctness of the symbolical interpretation, or even of the genuineness of the "Spirits," since no Christian sensitive believes in either such Avatars, or in a cerulean-coloured god.

The most remarkable feature, in the book under review, is its illustrated plates. In their intrinsic value, the miniature photographs are perfect. They do the greatest honour to both the talent of the artist and the perseverance and patience of the author required of her, before she could achieve such fine results. As “Spirit” photographs, however, they allow a large margin for criticism, as they leave everything unexplained, and the figures are by no means satisfactory. From Plate I to Plate VI, with one or two exceptions, the figures of the Spirits exhibit a strange sameness and rigidity. Beginning with “Mamma extending her hand towards me” and ending with “Tommy’s grandmother” (Plate I), nine groups in nine different attitudes represent to our profane eye but two and the same persons in each picture: the author and a shrouded ghost—with features invisible. In each case, the Spirit is wrapped up in the traditional white shroud, very pertinently called by some correspondent in the work the “conventional white-sheeted ghost.” Why it should be so, is not sufficiently explained on the theory given (p. 207) that “the human form is more difficult to materialize than drapery.” If it is a “Spirit Power, . . . used in God’s Wisdom to promote the visible appearance of spirit forms,” as we are told (p. 21), then both the power and wisdom fall very wide of the mark that should be expected from them. And if not, then why such a servile copy of the conventional ghosts in theatricals?

There are many valuable, interesting and highly scientific attempts at explanation found scattered throughout the work, and evidence given by well-known writers of ability and learning. But the opinion we agree with the most, is contained in the extracts given from Mr. John Beattie’s paper—published in the *Spiritual Magazine* for January, 1873—on the “Philosophy of Spirit-Photography.” We will quote a few lines:—

All our most competent thinkers in the great schools of physical science . . . are forced to the conclusion that there exists an infinite ocean of ether, in which all material substance floats, and through which are transmitted all the forces in the physical universe. . . .

In photography we have to deal with purely physical conditions. Is there any proof that in the production of these pictures any other than physical conditions have had play? . . . In the spirit-photographs taken under my observation, I had considerable proof that spirit-substance was not photographed. The forms were vague, but as photographs extremely well defined . . . these forms are such, and are so singularly related to one another that, even to the superficial, it is impossible not to see that such a series of forms could never have been conceived of by any one who would have had a mind to deceive. . . . We daily hear of spirit-photographs being made, many of them said to be recognized as likenesses of friends. . . . Now are these photographs any other than material resemblances, moulded by spiritual beings, of substances capable, when so condensed, of throwing off energy very actively.... I have seen many of the photographs said to be likenesses. I have two before me now: the same gentleman in both. In one there is with him a sitting figure half under the carpet, clearly from an etching of a face with a profile type exactly like his own; in the other there is a standing figure extremely tall and ill-defined. In both cases it is said to be his mother No likeness could be discerned between the two. The sitting figure evidently had been taken from some drawing.

I mention all this to combat the notion that the actual spirit can be photographed. I have seen a large number of them which I believe to be genuine, but in no case have I seen them indicating the free play of true life. Besides, we cannot believe spiritual light to depend upon physical laws such as reflection, absorption, etc., but rather on states of the perceiving mind. If I am right, within the range of psychological phenomena, spirit-photography must take a high place in usefulness, if marked by suitable evidence without which all manifestations are worthless.

We heartily concur with all that is said above, but we disagree entirely with one of the conclusions and deductions drawn therefrom by Mr. Beattie. So far the genuineness of the phenomenon, called "spirit-photography," is sufficiently proved. But before we dogmatize upon the agency or rather the causes producing the phenomenal effects, we have to consider three theories, and choose the one which not only covers most of the ground, but explains, in the most satisfactory way, the evident defects in the results so far obtained. Now the Spiritualists maintain that these pictures are the photographs of spirits. Men more cautious, those of Mr. Beattie's turn of mind, would rather think that they are "Photographs by Spirits," the form of the object having been given from plastic invisible substance "by intelligent beings outside of it and moulded into shape for their purpose.

” And we (the Occultists) say, that they are objective copies from subjective photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words, and deeds. . . .

The final verdict as to who of us is right and who wrong, can be brought out by the jury of reason only after a better and more reliable evidence is obtained of the facts, and, upon a profounder acquaintance with the Invisible Universe and Psychology; both, moreover, have first to become entirely separated from, and independent of, anything like preconceived notions, or a sectarian colouring. So long as “Spirit-Photography,” instead of being regarded as a science, is presented to the public as a new Revelation from the God of Israel and Jacob, very few sober men of science, will care to submit to a microscopic inspection “Mary the Virgin, Mother of our Lord,” or even “St. John with a dove and three stars in the niche above him.”

THE ARYA

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 181-182]

The Arya, “a Monthly Journal devoted to Aryan Philosophy, Art, Literature, Science, and Religion, as well as to Western Modern Philosophy” conducted by R. C. Bary, at Lahore. It is published in the interests of the Arya Samaj, founded by our friend and ally, Swami Dayanand Saraswati. The March number, the first of the new publication just started, is before us. Conducted by a Brother of ours, his ability, we doubt not, will guide it safely through the dangerous passes of literature, the Thermopylae, where so many new journals find an untimely death. The first number contains some very interesting information; among other matter, a learned and comprehensive article, “The Theory of Evolution from an Aryan Point of View,” by one F. T. S.

If the initials mean "Fellow, Theosophical Society," then the latter ought to feel doubly proud; first, of the member who wrote it; and then of the laudable feeling of modesty which made him conceal a name of which, as a writer, he need never be ashamed. The article is so good, that we hope it will be continued. "A Choba and his Jujman," by Lalla Sobha Ram, is a satirical Dialogue between an old orthodox Brahman and an Arya Samajist, who is kind enough to mention in it and thus give some prominence to the humble labours of the Founders of the Theosophical Society. "Infant's Home Education," by X., contains some excellent advice to native parents. "A Guide to Greek Nomenclature," a learned article by Daya Rama Varma, of Mooltan, an old contributor of ours, who shows in a very satisfactory way that the Kings of Magadha, or the Magadanians, who were "lords paramount and emperors of India for above 2000 years," and whose country was "the seat of learning, civilization and trade," were the forefathers of the Greek Macedonians. This is a very ingenuous theory and the author's nomenclature of ancient names deserves to be more widely known. Hymn First, of the Rig Veda Samhita, and the "Principles of the Arya Samaj," with an explanation of the objects of that body, are also given. Having on the first page "deplored the fact" that the Arya Samajists are "talked of as the blind followers of Swami Dayanand Saraswati," denounced by "self-styled Pandits . . . as Atheists," and regarded by some of their best friends "as a religious sect," the true position is explained further on, in an article signed R. C. We confess, we have ourselves always laboured under the impression that the Arya Samaj was a sect. Notwithstanding all denial, we could hardly be blamed for it, since the Arya Samaj is a Society answering perfectly to the definition of the word "sect" as given by Dictionaries. A sect is a body of persons who have separated from others in virtue of some special doctrine or doctrines; a religious or philosophical school, which has deserted the established church, or "which holds tenets different from those of the prevailing denomination in a Kingdom or State."

The Arya Samaj then, since it is a body of men who follow the teachings of Swami Dayanand, whose school has separated itself from orthodox, or established Brahmanism and Hinduism, must be a sect as much as is the Brahmo Samaj, or any other body composed merely of coreligionists. Our Society is not a sect, for it is composed of men of all sects and religions, as of every school of thought. But we believe no Mohammedan or Buddhist would be received into the Samaj of our respected friend, the Swamijee, unless he gave up, one—his reverence for his prophet, the other—for Buddha. More over, he would have to renounce the tenets and dogmas of his religion, and accept those of the Vedas, as the only revealed books; and the interpretation of the latter by Swami Dayanand as the only infallible one, though, to interpret an infallible revelation, requires an infallible revealer. Let it not be understood that we take our friends, the Arya Samajists, to task for it; or, least of all, that we seek to undervalue, in any way whatsoever, the teachings of Pandit Dayanand. We only expect to call correct things by their correct names, as it would be beyond our power to quarrel with every well-established definition. But the objects as defined in the article signed “R. C.,” are excellent:—

The Arya Samaj is a society established with the object of dispelling from among humanity ignorance with all the superstitions which it has bred, and which unfortunately still bind in iron chains the people of India and, to some extent, the people of the West, as well as to reform all religious rites and ceremonies by the light of the doctrines of the Vedas. . . . A pious and righteous person who has correctly read and understood the Vedas and who never deviates from their teachings in his practice is a Brahman, be he or she the native of America, Europe or Aryavart itself. The Arya Samaj holds the Vedas as a Revelation vouchsafed to man at his introduction into the world, and this Revelation as having a counterpart in nature, viz., the whole creation. A religion that conflicts with science does not deserve that name. The laws of nature are universal and irrevocable and no man or woman can infringe any one of them with impunity, and so is the case with the doctrines of the Vedas which teach us that our thoughts, words and deeds are the authors of our fate and of our future state. There is no stern deity punishing innocents or an overmerciful one forgiving sinners.

This last doctrine is highly philosophical; and, having a true Buddhist ring about it, appears to us perfectly logical. Only in such a case what is the active part, if any, allotted to God in the Arya system?

Will our esteemed colleague and brother kindly enlighten us on this subject? This is no idle criticism, but an earnest enquiry which we would fain settle seriously with the Aryas. In the “Principles of the A. S.,” we are told that, among many other things, God is “just and merciful.” Now, if his justice and mercy are simply nominal attributes since there is no deity to punish or to forgive, why such attributes, or even such a deity at all? Science, common-sense and experience teach us that by the disuse of any organ, when the functions are suspended in it, the limb becomes atrophied, the same law holding good in the case of mental qualities. If the “All-wise, the Support and the Lord of all,” the omniscient God, is no better than a constitutional sovereign, the supreme power being vested in him but nominally, while the real power remains in the hands of his Parliament (represented in our case by man’s “thoughts, words, and deeds,” or Karma), and that thus the “Lord of All” becomes simply ornamental, why have him at all? We hope the Arya will not refuse to enlighten us upon the subject. Meanwhile we wish it sincerely long life and success.

A THEOLOGICAL SNOB

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 183-184]

A pretty story comes to us from Madras about the American lecturer, now starring in India. The Bombay Gazette once wittily remarked of him that “there is one thing greater than his ability, and that is his bumptiousness.” To this adjective it might have pertinently added—had Mr. Joe Cook unveiled himself as fully here as he has done in Calcutta and Madras—those of his snobbishness and malice. In the last-named city—we are told in a letter—“his public vilifications of the celebrated infidels and heretics of the day, became so indecent, that even the Madras Mail—the only paper that noticed his lectures—had to prudently suppress them.”

His Christian utterances must have been superb, indeed. We tender our congratulations to his Lordship, the Bishop of Madras, who, we are told, occupied the chair during Cook's pious deliveries. It behooved well the chief pastor of a flock entrusted to him by one who said, "Blessed are the meek," and the successor of that other, who declared that, "Being reviled, we bless" (I Cor., iv, 12), to preside over such an assembly. But perhaps, as the apostle assures us, that "no reviler shall inherit the kingdom of God"—his Lordship kindly intended to give Mr. Cook the benefit of his intercession and prayers?

Mr. Joseph Cook's policy seems to be well taken from a Loyolian point of view. He first reviles and slanders those whom he may well fear, and then, whenever challenged to substantiate his calumnies, basing himself on the slanders invented and circulated by himself, he refuses point-blank to meet them! This brave champion of "modern religious thought" acts prudently. His great intellect—which may well be likened to those brilliant toy balloons which burst at the first hard touch of a finger—could never resist the mighty palm of a Bradlaugh, or even that of a less intellectual person. Thus, when in London, he hastened to slander Mrs. Besant and Mr. Bradlaugh, and then refused to meet them on the ground of his own villainous calumnies. In Bombay he pursued the same policy with regard to Colonel Olcott and Mr. Bennett; in Poona he impertinently refused to have anything to say to Captain Banon for the same weighty reasons, etc., etc. And thus he acted now at Madras, only slightly varying his programme, as will be seen, and adding thereby to his immortal wreath of oratorical bumptiousness one more unfading leaf—that of snobbishness. We have the delightful story from the victim's own pen: he being a well-educated, respectable and highly cultivated, young man of Madras, the editor of the *Philosophic Inquirer* and a well-known Freethinker: Mr. P. Murugessa Mudaliar—in short.

There is not a man or woman in India, we presume, but knows that neither the social nor moral standing, nor yet the birth, education or intellect of a young native, can be ever measured by his salary or the official position he is made to occupy. And, we are not the only one to know that there are poor clerks at a most infinitesimal salary in this country who might give points to the best European metaphysician of the day and yet remain the victors in the wranglership. Mr. Cook had certainly time enough to be posted about this fact by his numerous padri-satellites. And so he was, we have no doubt; but that was the very reason why he had the vulgarity and bad taste to resort to a mean stratagem instead. Dreading to meet in public debate our correspondent—who is also employed in the Bank of Madras—he put openly forward the excuse that he was only an humble clerk on a very small salary! He had volunteered to answer publicly every question and objection put forward by educated non-Christians; and when the hour of the trial had come, he actually had the disgusting snobbery of answering from the platform: “I cannot deal with a man who is only a writing clerk in the Bank, on Rs. 20.”!!

This objection—as coming from a public lecturer of America, a country which hardly ever had a President but had begun life as a poor village stableboy, a farmer’s labourer, or had, before moving into the “White House,” to put away his tailor’s scissors with a pair of unfinished pants—is the most refreshingly ludicrous anecdote we have ever heard of. This fact of the people of America, electing for the highest honours men, according to their personal worth and merit, and regardless of their birth and social standing—which is the noblest and grandest feature in the American Republic and its Constitution—seems to have entirely escaped the memory of our aristocratic preacher. We would like to know who may possibly be the ancestors of Mr. Joseph Cook himself? And, we would be as glad to learn the name of that American—even of one, out of the forty millions of its citizens—who is able to boast of a genealogical table equal to that of the humblest native clerk in India.

Does this “orator” want us to believe he descends from William the Conqueror or perchance, like Pallas-Athena, from Jupiter’s brain, his wisdom being equal to his warlike propensities, if not to his bravery? An American going by the very plebeian name of Cook, refusing to lower his dignity by meeting in a discussion a clerk is curious news, indeed! It is really more than we expected even from that very high caste Brahmin of the city of Boston.

ANOTHER “ORTHODOX” PROSECUTION!

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 184-186]

The Asiatic nations have often been accused of holding obstinately to their old routine and customs, and of being the least progressive individuals in the whole world. Gradual civilization alone, it is urged, has the needed potentiality in it, to destroy unreasoned prejudices. Education, only, can force upon the mind of a reviving nation, the conviction that the world and everything in it has to move on, lest that people which should fall asleep over its old ways and customs be outrun by its neighbours, and left in its motionless condition to die the death of stagnation.

All this and much more is preached by the moralists of Europe and America. Unfortunately, for the practical good of humanity, while imitating theoretically that German preacher, who making his naïve declaration to the parishioners, enjoined them to “Do as I tell you and not as I do,” most of those pioneers of progress themselves, the press and others, never fail to practically rap on the knuckles of those who follow out the second part of the wise advice. Neither law, nor educated society, nor yet the majority of the people, ever go apace with the progress of civilization; never at least, so far, as to prove its good results by helping to demonstrate the benefit of an innovation in its practical applications.

Old and mouldy laws are allowed to remain without revision or amendment; fetish worshipping society is permitted and even encouraged to fall foul of anyone who disregards those grim old idols of hers, called “Public Prejudice” and “Conventional Respectability”; while the common herd, the plebs, whose innate feature seems to be modelled by the law of atavism upon that of their forefathers the sheep, will follow servilely and blindly its leader—the majority—and try to hoot out of his life any innovator that society condemns as an iconoclast of their cherished routine.

Such thoughts naturally suggest themselves to one who reads the news of another recent prosecution and trial of an honest and a good man. The victim, this time, is one among the most worthy members of our Society: a true brother of the great “Brotherhood of Humanity”—Charles E. Taylor, M.D., a well-known bookseller and a very successful magnetic and homeopathic healer of St. Thomas, West Indies. A few years back, Dr. Henry Slade, a quiet unobtrusive man, a thorough gentleman in his ways and manners, and an honest and sincere Spiritualist, was prosecuted and barely escaped imprisonment with hard labour, for the sole crime of being a wonderful medium and for proving it most effectively to anyone who had a mind to investigate for himself the claim. An old law, which growing civilization had left in disuse to moulder in its archives for over a century, the law against soothsaying and palmistry, was dragged out from its hiding-place for the greater shame of the British code, and made to serve as a weapon to break the medium’s head with. Law is but too often made a convenient mantle, under the cover of which bigotry in all its protean forms revels and chuckles in its triumph over truth. In the case of Dr. Slade, it was the bigotry of dogmatic materialism, under the guise of orthodox science that floored for a short time fact; and Dr. Slade was sentenced under the provision of the wise old law. This once, it is the bigotry of professional rapacity, the envy of a mercenary apothecary that triumphs. In December last, our brother, Mr. Charles E. Taylor, was sentenced at the Town Court of St. Thomas, “for having practised animal magnetism and dispensed homeopathic medicine.”

True, he had practiced the former for years gratis; he had relieved and cured hundreds of poor patients, to whom, were they to die at the door of the drugstore of the said apothecary, the complainant would not have given his allopathic drugs and pills without being paid for them, while the defendant dispensed to rich and poor his homeopathic medicine free from any charge. His treatment, moreover, as was legally shown, had never proved detrimental to those treated by him. But what does it all matter! The apothecary is a legally licensed leech for bleeding men and their pockets, while Mr. Taylor is but an unselfish practical benefactor of his fellow creatures. The apothecary relieves his clients of the weight of their species, while Mr. Taylor relieves them but of their pains and aches—if not as legally at least as effectually. But Law has to countenance licensed robbery, though it has no provision made to force “orthodox” physicians and druggists to refund their money to those whom they do not cure, let alone bring back to life those whom they may legally kill in the course of their legal practice. On the other hand, having once provided for the safety of its monopolists, it is forced to put a check on all those who may be in their way; even though, they do prove, as in the case in hand, that they have alleviated the sufferings of hundreds and thousands of men, rescued more than one life precious to a number of friends and relatives, and thereby as a natural result saved the latter from months and years of cruel mental torture. All this, of course, in the eyes of the all-wise law and social prejudice counts for nothing. Christian law and Christian societies in their pre-eminently Christian lands may conveniently forget in the nineteenth century that the practice of healing by “laying on of hands,” and the “miracles” of mesmerism lie at the very bottom, and are the very cornerstone in the foundation of their faith—as it originated during the first century. Trained in, and accustomed to, as it is, to wallow in the mire of hypocrisy and false pretences, it would be useless to try and have society admit that, were there anything like logic and consistency in the laws of its respective countries, once that such a mode of healing is shown illegal, and mesmeric “miracles” proved no better than a moonshine, their creed, based upon such practices, would crumble down the first, like an edifice pulverized hollow by the white ants.

This glaring contradiction between their profession of faith and their bitter opposition, coupled with an insurmountable prejudice to that old mode of healing—hence to Spiritualism and Theosophy—as shown by Christian Society and Christian Law are the legitimate outcome of fifteen centuries of cant and hypocrisy. These facts alone, that while society finds it superlatively respectable to believe in, and accepts theoretically and upon blind faith that which it scoffs at and rejects when shown its possibilities practically; and that law—one of whose duties it is to enforce and protect its state religion—shows nevertheless the most superb contempt for, and practical disbelief in, the efficacy of that which constitutes the very basis of the “miracles” claimed to have been worked by their Christ—would be preposterously ludicrous, were not its daily results so sad and so hurtful to humanity. The pointed remark in a sermon preached by Henry Ward Beecher, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in a jail and forced by the city authorities to take a juggler’s license—holds now as good as ever. Law and Society with their boasted civilization become with every day more “like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones and of all uncleanness.”* The paradox that we now find practical Christians but among the atheists, the materialists and the infidel heretics, is rapidly becoming an indisputable theorem. Hence one more victim of disgraceful bigotry supported by the hand of Christian Law.

“Only allopaths, belonging to some recognized university are allowed to practice in these Islands” (of West Indies), writes to us Mr. Taylor. “Formerly not even an allopath was allowed here, unless he had passed an examination before the Board of Copenhagen.

* [Matt., xxiii, 27.]

The Homeopathic Eclectic or magnetic physicians—not even when diplomaed—if I may use the term—are permitted to practice here; nor does the apothecary (the complainant) keep homeopathic medicines. Thus, the old fable of the ‘Dog in the Manger’ is repeated . . . I am not unkindly disposed towards him—but there is a limit . . .”

This proves that the laws of Copenhagen need as careful a revision as those of nearly every other country now; and, that Denmark, if it expects to keep apace with progress and civilization, may be as sorely in need of a new codification as it was in the days of its Prince Hamlet. Even Russia abolished the law forbidding the homeopathic physicians to prepare their own medicines, so far back as in 1843. In nearly every large town, the world over, there are homeopathic societies. In Europe alone in 1850 there were already over 3,000 practicing homeopaths, two-thirds of whom belonged to Germany, France and Great Britain; and there are numerous dispensaries, hospitals and wealthy curative establishments appropriated to this method of treatment in every large town, even in Copenhagen itself. At this very day, a revolution is taking place in science, owing to the proofs given by the famous Professor Jaeger of Stuttgart of the marvellous efficacy of the infinitesimal homeopathic doses. Homeopathy is on the eve of being demonstrated as the most potent of curative agents. Figures cannot lie. We send the St. Thomas fogies to the newly invented application by Professor Jaeger—a most eminent physiologist—of the instrument called chronoscope by which his neural-analyses are produced.

At the incipient stage of every useful innovation, its success only increases the enmity of the opponents. In 1813, when after the withdrawal of the allied armies the typhus patients became so numerous in Leipzig that it was found necessary to divide them among the physicians of that city, of the 73 allotted to Dr. Hahnemann, the founder of the homeopathic system of medicine, and by him treated on that method, all recovered except one, a very old man; while the patients under the care of the allopaths died in the proportion of 8 men in 10.

To show their appreciation of the services rendered, the authorities, at the instigation of the apothecaries, who conspired to make the former revive against Dr. Hahnemann an old law—exiled the doctor who was forced to seek refuge in Köthen in the dominions of the Duke of Anhalt. Let us hope that Dr. C. E. Taylor will find his reward for his invaluable and disinterested services in the end, even as Dr. Hahnemann did for his work. For, after having been the object of ceaseless attacks for over thirty years from those whose pecuniary interests were opposed to the beneficent innovation—as those of our modern allopaths are opposed now to mesmerism in addition to homeopathy—he lived to see Leipzig atoning for its sins and repairing the injury done to his reputation by erecting a statue to him in one of the city squares.

“A FAITHFUL ‘WITNESS’ WILL NOT LIE”

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 187-188]

“Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous WITNESS” (Exodus, xxiii, 1) .

The Indian Witness is our old Methodist friend—the Lucknow Witness—in disguise. Why the godly creature should have cast off its skin, is a problem to be set aside with the other ways of Providence quite as mysterious and puzzling to the God-fearing Christian as they are to the infidel Theosophist. Whether it suddenly felt the need of proving its ubiquity as one of the “Witnesses” to the God of Abraham and Jacob, and so volunteered its inestimable services; or, that it was subpoenaed, and, with the “people’s dollar” in its pocket, had to enlarge its field of operation, in order to give evidence on a broader scale; or, again, that it found Bengal a fitter locality—from a climatic point of view—to threaten the obstinate heathen with damnation, are all delicate points which we need not raise at present, nor lose our time to discuss.

However it may be, it has quietly shifted its headquarters from provincial modest Lucknow, and we find it in the very centre of religious fermentation—the proud capital of Bengal—Calcutta. Our prying, psalm-croaking well-wisher and colleague was right. Its choice was certainly judicious, as it has now before its prophetic and inspired eye a far broader horizon, a far wider scope for religious reflection and critical observation than it could ever hope for in Mussulman Oudh. All the specialists agree in saying that the “City of Palaces” is the best manured spot with the theological guano of stray birds of prey of every feather, in all India. Hence, it is the most fertile land for missionary “plant” and for raising reformers and “Christian witnesses” on it, of every colour and species. Calcutta, as we all know, is the very hotbed of brilliant oratory and world-famous preachers, from the mellifluous Babu Keshub Chunder Sen—preaching Christ and Durga—down to the mealy-mouthed dissenters on the editorial staff of our Wesleyan contemporary, gushing over the departure and virtues of another “Christian Witness,” as they call Major-General Crofton, whosoever that gallant warrior may be. Anyhow, the Lucknow-Indian Witness, having placed itself in an excellent position, from whence to spy and encourage the variegated specimens of converted preachers running amuck for their heathen brothers’ scalps, we had fondly hoped that, as an eyewitness, it might have now amended its evil ways; that it had become a trifle more truthful in its denunciations of the iniquities perpetrated by all the non-Christian sects and societies; and less exaggerated in the evidence brought to bear upon the moral beauty and sanctity of every stray Christian lecturer. Alas, we were once more disappointed! The Indian Witness is as false and untruthful, as slandering and gushing as was its Lucknow Sosia—no mean compliment, by the way, to the latter. Acting on a different policy than the missionary papers generally do, we mean to substantiate our charges.

In its issues of February 25th and March 4th, we find ourselves, very unexpectedly, receiving high honours, and a prominent place in the editorial paragraphs of that organ of deep Methodist thought. Its meek editors chuckle with suppressed delight; and their large, apostolic hearts seem overflowing with Christian love and charity—the very essence of Christism—as they couple our humble names with that of the “great” Lecturer, and still greater libeller and caviller, Mr. Joe Cook, of the backbiting Army of the Lord. It is no doubt, from that most trustworthy personage, that the no less trustworthy Methodist journal got the following bits of reliable information? Says the Indian Witness in its issue of March 4th:

Defections from the ranks of infidelity are becoming somewhat frequent of late. Colonel Olcott recently named D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh, as the three most worthy “martyrs” of the age, and now the American papers tell us that Ingersoll begins to show signs of receding from his extreme positions. He no longer denies the existence of the soul after death, although he uses an “if” in speaking on the subject. Intimate friends say this is only one of many indications of a change that has been coming over him recently; meanwhile, Mr. Frothingham, the strongest, and perhaps the most influential, of the avowed disbelievers in America has confessed that his system of infidelity has proved a failure, while Mr. Abbott, a well-known leader of the extreme school, has just written a letter, saying that he had withdrawn from the Free Religious Association, because he could not induce the body with which he acted to say a single word in repudiation of the identical charges which Mr. Joseph Cook brought against Bennett and his friends in Bombay. (?) The same charges had been made by Mr. Cook in America, and Mr. Abbott, himself an avowed infidel, was the only man in the Association who was willing to wash his hands of the accusation. Truly, our Theosophists seem ready to open a cage of very unclean birds in our Indian cities.

We have italicized the five glaring misstatements composing the five sentences, contained in about two dozen of lines. They are all represented as facts, but, as the reader will see, consist of three skillful misrepresentations, of one clumsy falsehood, and of one calumny of the kind so be loved by, and so constantly resorted to, in the missionary organs, devoted to proving the superiority of the Christian morality over that of the false religions of the Hindu systems. We will enumerate the misstatements.

1. Colonel Olcott has never either published or named Mr. D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh as “the three most worthy martyrs of the age.” Our President having nothing to do with the Western materialistic Free-thought, and being well acquainted with the lives of the three gentlemen above named, has respect and sympathy for them personally, but none whatever for their extreme views. Knowing, therefore, (a) Colonel Ingersoll, as a very happy, prosperous man, successful throughout his lecturing career, always coming out triumphant from his squabbles with the bigots who attack him, and one who probably never had one hour’s “martyrdom” in his life; and (b) Mr. Bradlaugh as rather the reverse of a martyr, inasmuch as he certainly gives more trouble to his persecutors than they can ever give to him—he could not have uttered such an absurdity. What he said and maintains is, that those three gentlemen had done more to upset dogmatic Christianity in England and America, and to arrest its progress even here, than any other three men living. And hence, that they had to suffer for it in their reputations torn to pieces by vile calumny and the efforts of untruthful and unprincipled Christian zealots.

As for Mr. Bennett, though this sentiment has never found room in Colonel Olcott’s public utterances, for there was no need for it, yet the editor of the Truth-Seeker may justly be regarded by all those who know him personally as a “martyr,” and the victim of a gigantic and the most shameful conspiracy ever resorted to, in order to get rid of a dangerous opponent. We, who know something of his private life, and believe in the impartial judgment of some of our best friends in America, who knew him for years, maintain that he was made a martyr to, and has suffered for, that cause of freedom for which every right-minded man in America will stand up and will die for, if necessary. We certainly do not include in the latter category the majority of American clergymen and missionaries, nor yet the fools and bigots who become their blind tools.

And knowing so much, notwithstanding, and to the face of Mr. Joseph Cook, and his pharisaical supporters, we proclaim Mr. Bennett a kind, truthful, quiet, right-minded man, imperfect and liable to err, as every other mortal, but, at the same time scrupulously honest, and as incapable of spreading false reports even against his bitterest enemies, as the latter are incapable of doing anything else. Impenetrable as they are to any decent feeling of justice, forgiveness or charity, most of them carry, under their black gowns and white ties, a bladder full of gall instead of a heart.

2. Colonel Ingersoll has not shown the slightest sign of recanting, or of “receding from his extreme positions.” To our knowledge, and having heard him lecture years back, he has never denied the principle of immortality, but had only questioned the possibility for any man of obtaining any certainty to that effect. Is it his latest pamphlet, “What shall I DO to be saved?” or his sharp rejoinder to Judge Jere S. Black, on the subject of the Christian religion (see November number of the North American Review) that shows any such sign of “receding”?

3. The news spread by other American false WITNESSES to the effect that Mr. Frothingham “has confessed that his system of infidelity has proved a failure,” is denied by that eminent gentleman himself, in the papers. This is what the Reverend M. J. Savage, the personal friend of Mr. Frothingham, said in his Discourse delivered “upon authority from Mr. Frothingham himself, to explain more fully the latter gentleman’s present position, and remove certain misconceptions of that position made by the press, especially by the evangelical religious press of the country.” The latter, of course, being as prompt as ever to catch at a straw, and to spread false reports in order to maintain its reputation for disseminating the truth of God. If the Indian Witness is eager to know the exact position of Mr. Frothingham, the most intellectual and broad-minded of those Freethinkers who are called the “Free Religionists,” it may learn it now.

In a letter republished in the Boston Banner of Light, January 7, 1882, and other papers, Mr. Fred. L. H. Willis informs us that:

From Mr. Savage's explanation of Mr. Frothingham's position, if we may so term it, we learn that the representative of the press who interviewed the latter gentleman and elicited from him the statements that have called forth such wide spread comments, instead of taking notes of what was said, trusted to his memory, and consequently misstated . . . some of Mr. Frothingham's positions.

For example: Mr. F. does not think that "unbridled freethought leads to a dreary negation called materialism." "On the contrary," says Mr. Savage, "he holds that no science worthy the name of a science can possibly tend that way." Nor does he believe that revealed religion is stronger today than it was twenty years ago, as has been so triumphantly asserted. (By Mr. Cook for one.)

He would limit thought in no direction. He would go back to no past church statement or creed. He believes that the work of the iconoclast is not yet finished, and denies that he has any disposition to recall one word that he has spoken or published.

That settles the question. If this is "confessing that the system of infidelity (in the sense of the sectarians and dogmatists) has proved a failure, then we can expect the Indian Witness to say one of these days that we have confessed to the missionary papers as to the most truthful organs in the world. But what is Mr. Frothingham's real position? Mr. Savage tells us that in so many words:

"For many years," says Mr. Frothingham to his friends, "I have been inclined to try to prove that everything comes out of the earth below, that religion is purely earthly in its origin, something made by man in his effort to perfect himself, and I have not taken account enough of the working in the world of a divine power—a power above man working on and through him to lift and lead."

I hope that new light will break out, not of God's words in the sense of a book, but of God's universe through new manifestations, through natural methods in the human soul.

This is the expression of pure theosophy, and the very essence of it. Therefore, Mr. Frothingham is merging with every day more into Spiritualism and Theosophy; and rejecting the Bible, which he contemptuously styles a "book," he "would go back," he says "to no past church statement or creed." How does this tally with the Indian Witness' truthful statements?

4. We never knew a Mr. Abbott, nor do we know of any Mr. Abott, who knows us, least of all one, who would feel obliged to come out as our champion.

Nor has our Society, nor have we ourselves anything to do, or in common with the “Free Religious Association.” Therefore, the statement given out that a Mr. Abott withdraws from that Society, because he could not induce that body to repudiate “the identical charges which Mr. Cook brought against Bennett and his friends in Bombay” is a deliberate and impudent falsehood, whoever may be its author. For all we know, its first part (regarding Mr. Bennett) may be true; nevertheless, it is utterly false in its concluding words. To begin with, no one had (not even ourselves), nor was any one expected to repudiate any charge brought against us by J. Cook, since with the exception of the insane and ridiculous charge against the “THEOSOPHISTS”—i.e., Colonel Olcott and Madame Blavatsky—having come to India to learn sorcery and then to teach it in their turn, “to the mediums already exposed”—no charge was ever preferred. There was plenty of direct and vulgar abuse, and, perhaps; hazy hints and suggestions which made people laugh more at the lecturer than at what he had said, and that is all. But so far neither the noisy Cook, nor its servile admirer—the Indian Witness—have ever substantiated any charge worthy of being noticed.

“Truly our Theosophists seem ready to open a cage of very unclean birds in our Indian cities” is the concluding strike of the little Methodist viper. We do not know of any uncleaner birds in India than the crows and vultures, of the genus maleficus of the Theologus family; unless it be the American bustard, which began to emigrate here in masses of late. All such feed on the heathen refuse, and boast of it as of a dainty dish. As for the Theosophists, their “cage” has never yet contained an unclean bird, but it found itself immediately expelled and pecked out of the society as every other element that pollutes it. Let the Indian Witness read our Rules and Statutes carefully before it ventures on any more such calumnies as the one quoted; and let its editors beware of what they say, lest they find themselves one day compelled by law, to publish a full retractation and an apology to the Theosophists: as even were the editors of the Dnyanodaya and of the Calcutta Statesman.

Of course, in offering this salutary advice we bear in mind the wise proverb of Solomon, the King of the 700 wives and the 300 concubines, that saith: “An ungodly WITNESS scorneth judgment; and the mouth of the wicked devoureth iniquity.”* Yet, we derive some hope and consolation from the verse that directly follows, since it promises that—”Judgments are prepared for scorers and stripes for the back of fools.”

* [Proverbs, xxix, 28.]

MR. WILLIAM EGLINTON’S DEPARTURE FROM INDIA

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 188-189]

The enemies of Spiritualism and Theosophy can rejoice and triumph, and the Calcutta bigoted and dyspeptic fogies—old or young—are invited to render thanks to their respective gods. Mr. Eglinton is gone having left for England on the S.S. Vega on the 16th ult. And now, for some time to come at least, they are allowed a respite and can draw a long breath of relief. Newspaper accounts of levitations, of materialization and direct writing, of instantaneous transfer of articles and letters through distances of thousands of miles, and many other weird and inexplicable phenomena may trouble their dreams no longer. The nightmare of a new religious belief—with its genuine, palpable, demonstrated “miracles” to support its claims; a belief arresting the progress, if not entirely superseding the religions based upon blind faith and unverifiable traditions no better than fairy tales, has vanished and dissolved behind the great ocean mists, like one of Macbeth’s unclean witches. . . .

Well, time alone will show which of the two now prevailing superstitions is calculated to survive. Whether it is occult phenomena—based upon actual, though yet undiscovered, correlations of natural forces; or—belief in Divine and Satanic “miracles.” Methinks, faith in the “miracles” of an Infinite, personal NOBODY, and in those of his hereditary foe—the cloven-footed, horned, and caudated gentleman, the Lord of the hot regions—is more calculated to disgrace our age of agnosticism and blank denial, than belief in the spiritual agencies. Meanwhile, Mr. Eglinton is gone, and with him the best opportunity that was ever offered to India to investigate and vindicate the claims of her old world-renowned sages and philosophers—is also gone. Thus for some time at least, will the assertions of the Hindu Shastras, the Buddhist and Zoroastrian books of wisdom, to the effect that there exist occult powers in man as well as in nature—be still held as the unscientific vagaries of the ancient savages.

Since the appearance of the editorial, “A Medium Wanted” (The Theosophist, May, 1881), in which Mr. Eglinton was mentioned for the first time, and our readers shown that the wonderful phenomena produced through him were attested to over the signature of such witnesses as Mr. A. R. Wallace, Sir Garnet Wolseley, General Brewster, Mr. Robert S. Wyld, LL.D., Edin., M. Gustave von Vay, and a host of others—from that day to this one we never met him personally, nor even held a correspondence with him. We refused going to Calcutta to meet him, and felt obliged to deny ourselves and our numerous members the instructive pleasure of seeing him here, as was several times proposed. We have done so intentionally. Feeling that we had no right to subject him to insulting suspicions—such as we had ourselves to suffer from, and which once we were brought together would be sure to follow in our trail—we abstained from seeing him, and spoke even of his work but casually, once or twice in this journal and only for the purpose of giving publicity to some wonderful phenomena of his. Our cautious policy inspired by a natural feeling of delicacy—more for his sake than our own—was misunderstood and misinterpreted by our best friends, who attributed it to a spirit of opposition to everything connected with Spiritualism or its phenomena.

No greater mistake was ever made, no more erroneous misconception ever set afloat. For now that Mr. Eglinton is gone, and with him every danger from malicious slanders has disappeared, we give our reasons publicly for such a “policy of noninterference,” on our part, and gladly publish a full recognition of the good that gentleman has achieved in India. If he has failed to convince the general public and the masses, it is because, knowing of him, they yet knew nothing of his wonderful gifts, having never had an opportunity of witnessing his phenomena. The séances given were limited to a small fraction of the Anglo-Indian Society, to educated ladies and gentlemen—worth convincing. And so much Mr. Eglinton has most undoubtedly achieved with great success. During the several months he passed in Calcutta, and notwithstanding the determined and ferocious opposition coming from ingrained sceptics as much as from religious Zealots, no one who came to his séances ever went away with a shadow of doubt but that what he had seen was pakkâ genuine phenomena, which to whatsoever agency it might be attributable was no sleight of hand or clever conjuring. The life of a medium—especially that of a genuine and honest medium, born with the instincts of a gentleman—is a hard and a bitter one. It is one of daily mental tortures, of deep-felt and everlasting anxiety, lest through the brutal interference and precipitation of the first dissatisfied sceptic, who imagines he detects fraud where there is but the manifestation of a weird genuine phenomenon, his hard-won reputation for honesty should be ruined in a few moments. This is an agony that few of the investigators, even among the Spiritualists are able to fully realize. There are so few genuine, honest mediums among the professionals of that class, that accustomed to the feigned agitation—as easily soothed as exhibited—and to the feigned indifference, manifested at the first symptoms of suspicion by the mediums of the tricky crew, the Spiritualists themselves become insensible to the degree of mental suffering inflicted upon the true sensitive who feels he is unjustly suspected.

And such an insufferable state of mind, we suspect, must have fallen to the lot of Mr. Eglinton during his stay in India. Notwithstanding that he lived under the strong protection of devoted friends, we have reasons to believe that it was that, which made him hasten the day of his departure. At all events, it would have been in store for him had he remained much longer in Calcutta. While disgusting intrigues were set on foot by the public enemies of truth, who plotting secretly, as they always do, wrote unguarded letters to Bombay (which we have seen and read); in Calcutta, peremptory clamouring for séances more open to the public than was thought advisable, was becoming with every day louder, and all his watchful friends could do was to keep the curious mob at arm's length. They have done well; for that mob—which in many cases may include so-called ladies and gentlemen—would have surely brought in with the tide Calcutta Lankesters, Dr. Beards, and other like benefactors of “deluded” humanity. Therefore, for Mr. Eglinton's sake, we are glad he has left just at the right time. No greater misfortune could have befallen the Theosophical Society, and with it Spiritualism, in the present psychologically undeveloped state of mind of the Anglo-Indian Society, were its ignorant, but would-be all-wise areopagus to take it into its clever head that a medium was exposed, when de facto he would be perhaps only suspected, and very unjustly too. Sad experience has taught us in the past that it is not sufficient that a medium should be all that is honest and fair, but that he had yet to so appear. The supposed cheating of Dr. Slade owing to the undoubted one of Mr. Lankester and Co. has now crystalized itself in India into an axiomatic truth. The fact that the great American medium, has never yet been proved guilty on any incontrovertible testimony, disappears from the memory of the scoffer, the fool and the sceptic, to leave instead but the one vivid recollection—that of his unjust trial and disgraceful sentence in London.

Alive to the above, we would never advise a professional medium, unless he is a coarse-fibered charlatan, to bring to India his “angel-guides.” No gentleman ought to ever run such a risk.

Yet we must say that in the case in hand the loss is decidedly India's, and not Mr. Eglinton's. Some hope to see him back in June, but we doubt whether it will be so. Many will be those who will regret his departure, and the opportunities lost unless he returns. But it is too late in the day for useless regrets. If his friends are really worthy of that name, and if they are anxious to show themselves above mere phenomena-hunters, who regard the medium in no better light than an instrument they have hired at so much per hour, let them now use their influence to get Mr. Eglinton into a position which would place him above every risk and peril of professional mediumship. Among his proselytes we have heard of many an Honourable, and of more than one official in high and influential position, for whom it would be an easy task to undertake.—It now remains to be seen whether any one of them will lift up a finger for the sake of SCIENCE, TRUTH and FACT.

OBITUARY

[The Theosophist, Vol. III, NO. 7, Supplement to April, 1882, p. 4]

To M. ADELBERTH DE BOURBON, F.T.S.,

Secretary of the "Post Nubila Lux Theos. Soc'y."

DEAR SIR AND BROTHER,

It is with deep regret and a profound and respectful sympathy for the widow and children of our lamented Brother, Mr. Thomas von Stolk, that every member of our Society will hear of the sad news from The Hague. Meanwhile, the Parent Body and the Theosophical Society of Bombay beg to send, through me, the expression of their heartfelt regrets and warm sympathies for their respected Sister and Fellow-Member, Mrs. von Stolk. May she and her half-orphaned children gather strength and consolation in the conviction that the memory of the good husband and kind father they have lost, will never die in the grateful hearts of those who knew him.

Pray to convey to Mrs. von Stolk on behalf of our President, Colonel H. S. Olcott, and myself, the assurance of our personal condolence and regrets. To many of us, the late Mr. von Stolk is not dead, but only gone to a better and brighter existence.

Believe me, yours fraternally, and in profound sympathy,

H. P. BLAVATSKY,

Corresponding Sec'y, Parent Theos. Society.

Bombay, March 15, 1882.

MILK FOR BABES AND STRONG MEAT FOR MEN

[The Theosophist, Vol. III, No. 7, Supplement to April, 1882, p. 5]

When the great poet and writer, Coleridge, tried to establish his *Watchman*—a periodical in prose and verse, intended to advocate liberal opinions—owing partly to its too learned and philosophical contents, and partly to the fact that its views were not those which its supporters had expected, *The Watchman* was dropped at the tenth number. Without presuming to compare, in any way, our humble work and ability to those of the most versatile genius of England, we may yet remark that, luckier than the poet, inasmuch as we had not yet to drop our publication, nevertheless we are very often threatened to lose subscribers on the ground that the journal is too profound for them to understand, and its matter too abstruse for the general reader. The objection is an unreasonable one, since for one metaphysical article there are ten, which are quite understandable by any one of general knowledge, and we often publish papers, which, as far even as nonspecialists are concerned, are likely to awaken their interest, if not to entirely meet their approbation.

Thus, since the first appearance of *The Theosophist*, we had to labour under a variety of difficulties in order to please all our readers. Some wanted it less philosophical; others clamoured for more metaphysics; many took exception to the spiritualistic or phenomenal element in it; while still more complained of being unable to come to a definite conclusion in regard to the “beliefs” and “creed of the Theosophical Society,” whose organ it was. All this is, as it should be; the various complaints being a perfect test that our journal has hitherto carried out faithfully its original programme: namely, an impartial hearing to all; no dogmatism or sectarianism; but a constant and patient work of investigation into, and comparing notes with all and every claim, which is held in common by either small or large bodies of our fellowmen. That these claims, once laid down, were not always followed by adequate explanations, and sometimes failed entirely in giving their *raison d’être*, is no fault of ours, and no one could reasonably take us to task for it. It certainly is not our province—even though we do defend the right of every man to hold to his particular view or views—to explain, least of all to support the views so expressed. In the first place, it would necessitate a universal knowledge of things—an omniscience we were never so foolish and conceited as to lay claim to; and secondly, even admitting the capability of the editor, in a few cases, to express her opinion thereon, the explanation would prove worthless, since passing but through one side of the lens of our personal opinion—it would naturally modify the whole aspect of the thing. Having first of all to satisfy the “thousand and one” creeds, beliefs and views of the members of the Society, who belong to the greatest variety of creeds, beliefs and views, *The Theosophist* has to make, as far as it can, room for all, and having done so, to remain as impartial as possible under the circumstances. So narrow-minded and bigoted is the majority of the public that the person, liberal enough to afford to his brother and fellowman the opportunity he loudly exacts for himself, is a *rara avis* indeed. Our Journal—we say so with a just pride—is the only one in the whole world, which offers such opportunities to the adherents of every religion and philosophical system, or even ideas.

It is for them to make the best of the chance so offered, and we can do no more.

.....

We draw the attention of our members to a new publication just out—a small pamphlet reprinted from the Missionary Dnyânodaya, and headed Review of a Report of the Public Anniversary of the Theosophical Society held in Bombay on January 12, 1882. That our friends, the padris, are anxious to spread this newly published misrepresentation of what was said during the Public Anniversary, is evident, since everyone is invited to get copies of this pamphlet on application to the Anglo-Vernacular Press in Bombay. We join our voice to that of our well-wishers; we cordially advise everyone who reads The Theosophist, and the Subodha Patrika (see December 4, 1881), to secure a copy of the precious pamphlet, as therein he will find once more how unreliable, cunning and shameless are some missionary organs, and their supporters. One of them, the Sathtiavartamans starts a falsehood in October or so. It is to the effect that, when the cocoanut was planted by our President in the Sivite temple at Tinnevely, “a few days after, when the native community began to take in the situation, the cocoanut had to be pulled up, and the temple had to be purified of Theosophy and Colonel Olcott”—a lie from first to last.—The statement was contradicted, disproved, and shown what it was—a gratuitous calumny—on December 4 in The Theosophist and yet, two months later, the editor of Dnyânodaya not only republishes and gives it a wide circulation, but actually enquires in it with a superb contempt for truthfulness, how it is that the President of our Society did not mention the fact, in his Lecture of January 12th! “He must have known the final act in that comedy, and it strikes us as exceedingly disingenuous that he should have spoken only of the first act and not of the finale”—the pamphlet remarks. How this observation will strike every honest reader—whether Christian or heathen—acquainted with the affair, need not be enlarged upon here. An epithet ready to characterize such a policy, will not fail to escape the reader’s lips as soon as he reads the above Jesuitical observation.

Again, the writer of the pamphlet catching at a straw, would make his readers believe that the Society, or rather “Theosophy,” is trying to make real the doctrine of the Fatherhood of God (!!), the “sum of the religious opinion of the Society,” and is, therefore, “but what Christianity itself teaches.” Needless to say that the “Society,” as a body, neither teaches, nor “tries to make real” anything of the kind. This expression, moreover, found no utterance during the meeting of the 12th of January; and neither Colonel Olcott, nor Mr. Mirza, having ever announced anything of the sort, it falls to the ground and discovers in itself another untruth. Nor is the substance of what Mr. Mirza said on that day in Framjee Hall, to be understood to mean “Anything—true or false—anything but Christianity.” Speaking for the Mohammedan section of our Society, not for the whole Body, what he said was: “We decline to admit the second god which the Christians would force on us . . . We refuse to accept the Demiurge Jehovah, the tribal deity of an obscure Shemite tribe, in preference to the Mohammedan ‘Allah,’ the Primeval Deity . . . We refuse to accept semidarkness instead of such light, perfect or imperfect, as we may severally have . . .” We invite the readers of the Dnyânodaya pamphlet to read also the pamphlet (now being distributed gratis to the amount of 5,000 copies by our Bombay Society), “The Whole Truth about the Theosophical Society and its Founders,” and the Report of the Society with Mr. Mirza’s speech in it—and compare. Such a deliberate misstatement of facts and the assumption of that which is known to be false, by the writer, is utterly contemptible. The motto of the sons of Loyola to the effect that “the end justifies the means” has become that of the Protestant missionaries; and they have no more the right to thrust it into the teeth of the Jesuits. Applying to the truth and facts of the Dnyânodaya and other padris, the words which concluded Mr. Mirza’s speech in reference to Christianity, we now say: “We will not have them back torn, twisted, and defiled. Take them away!”

THE PHILOSOPHIC INQUIRER

[The Theosophist, Vol. III, No. 7, April, 1882, Supplement , pp. 5-6]

The Philosophic Inquirer, of Madras, a weekly Anglo-Tamil Freethought Journal, has sent us its issue of March 19 with two editorials, and an article in it for republication. We think it but fair to our brave Madras colleague, to help him to circulate the truth about that most disagreeable person—the perstreperous and perspirative orator flung to us over the Atlantic by the Bostonians, who had enough of him. Unless we do so, and, by helping the fearless little Dravidian champion help truth to come to light, very soon all America and Europe would be deluged with missionary tracts spreading broadcast his shameless falsehoods, and still falser reports about his imaginary triumphs in India. It is not because we would avenge our own wrongs—as, on the whole, that poor J. Cook has done us more good than harm—but, as it is useless to expect the so-styled respectable secular Anglo-Indian papers the religious organs being out of question—to come out with a true account of anything that is likely to be distasteful to some of their subscribers, we range ourselves—as we always do—on the side of the minority and of the weakest. With the exception of the Pioneer and the Bombay Gazette, no other English paper in India we know of, however much itself “freethinking” (sub rosa, of course), has hitherto had the courage to pronounce Mr. Cook what he really is—a brutal, coarse, and vulgar lecturer. Therefore, we gladly make room in our Journal for the honest, though rather too outspoken editorials of our esteemed colleague of Madras. May his subscribers increase at the rate of his enemies.

THE THEOSOPHICAL SOCIETY AND SWAMI DAYANAND

[The Theosophist, Vol. III, No. 7, Supplement, April, 1882, p. 8]

Owing to misrepresentations and consequent misunderstandings caused by our mutual ignorance of each other's language, the learned Pandit Dayanand Saraswati was prevailed upon, by our enemies, to deliver a public lecture denouncing us personally and our Society collectively, without even giving us any notice of his intentions. In addition to this, he caused his statements to be printed, accusing us of having "sold" him and of having been unfaithful to our promises. He charges the Founders of the Theosophical Society with having first believed in the *Iśvara* preached by him; acknowledging him (the Pandit) as their spiritual guide; and with having subsequently become Buddhists and—finally Zoroastrians!!!

Such extraordinary accusations need no comment. The Founders never believed in *Iśvara* as a personal god; they are Buddhists for many years and were so long before they knew of Swami or even before his Arya Samaj had come into existence; and—he knew all this well We had accepted and formed an alliance with him, not for his religious doctrines, but, because—believing him able to teach our members what we thought he knew far better than we did (since he was a Brahmin Yogi for eight years), namely, Yoga-Vidya—we had hoped to secure for our Society perfect instruction in the ancient Brahminical esoteric doctrine. If any one was "sold," it was the Founders, not the esteemed Swami. For reasons best known to himself, however, while telling us privately that Yoga-Vidya must not be taught promiscuously as it was a sacred mystery, he laughed at the Spiritualists, denounced every spiritual and occult phenomenon as a tamasha, a juggling trick, and pooh-poohed publicly that which we all know to be undoubted and genuine facts, capable of demonstration and verification.

Thus we were laid under the necessity of accepting one of these two conclusions: either (1) he did not himself know practical Yoga; or (2) he had determined to keep it secret from the present generation. As we cannot persuade ourselves to believe the former, we shall submit to the latter alternative. Henceforth we will be content with our Arhat or Buddhist esotericism.

Well, things have now gone too far to be mended. We had been repeatedly warned by the orthodox Pandits as to the Swami's true character, but—did not heed them. Though we never agreed with his teachings from the very beginning, we have yet been faithful and true to him for three long years. We respected him as a great Sanskrit scholar and a useful Reformer; and, notwithstanding the difference in our religious opinions, we have supported him through thick and thin. We regret to be unable to record as much of him. As a consequence of all this, we declare the alliance between the Theosophical Society and the Arya Samaj broken. Not for all the alliances in the world shall we renounce what we consider to be THE TRUTH—or pretend belief in that which we know to be FALSE.

WE STAND CORRECTED

[The Bombay Gazette, April 3, 1882, p. 2]

To the Editor of The Bombay Gazette:

Sir,—

Since you refuse publishing my long letter, will you kindly insert this one—merely to correct two grave mistakes I find in your today's editorial—unless it is indeed your determined object to make the “venerated” Swami turn still more fiercely upon us?

I never said that the Arya Samaj “became a branch of the Theosophical Society,” but only that, among several other branches of our Society, we had one established solely for those Theosophists who were already Arya-Samajists, or desired to recognize the Pandit as their Spiritual Guru. This branch we called the “Theosophical Society of the Arya-Samaj of Aryavarta.” Neither the Arya-Samaj nor the Theosophical Society, as a body, was ever a branch of the other. This incorrect notion that the Arya-Samaj may have been taken as a branch of the Theosophical Society, was the very thorn in Swami’s side. Both the societies, as bodies, were perfectly independent of each other, the “Theosophical section of the Arya-Samaj” being a branch of both.

Still more do you err in saying that we have been Buddhists “for a good many months.” As a body we belong to no religion. I myself am a Buddhist for many years, and Colonel Olcott has also been for several years. The various members, as individuals, have a perfect right to keep to their own particular faiths and creeds, but, as theosophists, they belong to none.

Yours, etc.,

H. P. BLAVATSKY.

Bombay, March 31

A “LIGHT” SHINING IN DARKNESS

[The Theosophist, Vol. III, No. 8, May, 1882, pp. 191-192]

Our respected contemporary, Light, catches at an expression in a recent letter, from one of the Secretaries of our Society, to its Editor, transmitting a copy of a Bombay paper for his information, and lectures us in a fatherly way upon our bitterness towards Christianity. In a circular letter, addressed, by order of our Society’s Council, to several Spiritualistic newspapers, a loose expression was used by the writer—a Hindu—namely, “Christianity,” instead of “dogmatic or exoteric Christianity,” which would have been better.

This omission of adjectives is made the occasion for a severe admonition. Well, had a Christian, in writing to Light, said that it seemed a pity that Western Spiritualists could not . . . realize that they (the Christians) are their natural allies against “orthodox Buddhism or Brahmanism, or any other heathenism”—we doubt whether the expression would have provoked such rebuke. Our severe critic dislikes the idea that men of the Rev. Cook stamp should be taken as representatives of that religion. “Men of this type,” he says, “do no injury except to the cause which they may elect for the moment to advocate. The only surprising thing is that so discerning a man as Epes Sargent should have taken any trouble about him. Colonel Olcott says that he is going to answer him, which, on the whole, is a pity. Such persons live and gain notoriety by misrepresenting the answers of those who are indiscreet enough to notice them.” This is very sensible as a generalization, but scarcely applies to the present case. Mr. Cook had been not only adopted as the champion of Christianity, but heralded as such throughout all India and Ceylon; his lectures were looked for as the long-expected death stroke to Hinduism and kindred superstitions; the Christian community turned out en masse to hear him; eminently respectable Anglo-Indian officials served as his Chairmen; and his coarse and false diatribes against the Theosophical Society and its Founders were applauded vociferously by his Christian friends. If we had kept silence, we should have done great injury to our standing throughout Asia, and the imploring appeal of the Rev. Spaar to God to send the roaring and plank-crushing Cook to shut our mouths would have been regarded as answered. Another reason why we could not treat this contemptible coward with the scornful silence he deserved, was that he laid his impious hand upon the religions of our Asiatic brothers, talked of having the Government force Christianity upon the pupils in the Government schools; and used the strongest expressions to signify his personal loathing for the Vedas and other Asiatic sacred books. This was so gross an insult to the feelings of people whose interests are our interests, whose cause is our cause, that we took up the challenge on their behalf quite as much as our own.

And now let this wretched agitator pass out into the oblivion he deserves.

One word in this connection must be said. We know quite as well as Light that, in point of fact, the Cooks and Talmadges of Christendom do not represent the sweet doctrine of the Master they audaciously pretend to follow. If our contemporary will honour us by reading the preface to the second volume of *Isis Unveiled*, he will see our real sentiment expressed upon this point. We know hundreds, no doubt, of men and women whose lovely lives reflect a charming beauty upon their professed faith. But these no more represent the average—or what may be called the practical, executive and real Christianity—than an Averroes or a Jalâl al-dîn reflects the tone of executive and popular Mohammedanism. If our contemporary were to put his fingers in the missionary vice along with ours, he would know how it was himself, and perhaps not lecture us in so paternal a tone. The test of Philosophy is always best made under circumstances which “try men’s souls”; one can be charmingly serene when far away from the field of battle. Let anyone, who aspires to the martyr’s crown, come to India and Ceylon, and help us in trying to establish a society on the basis of Tolerance and Brotherhood. He would then find of what stuff the average Christian is made, and might well be pardoned if, in the rush of his righteous indignation, he should even talk as though a religion that had hatched such vermin and begotten a Torquemada, were itself an enemy of the whole human family. Certainly it is not that, and most assuredly it is far better than the general run of its professors. We do accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its Founders. We do believe that a Christian is as much entitled—though no more entitled—to the undisturbed enjoyment of his belief, as any other; and, as Colonel Olcott very emphatically said in his address at our recent Anniversary Meeting at Bombay—“From the day when the Christians will live up to their so-called ‘Golden Rule . . .’ you will never hear a word spoken or see a line written by us against the missionaries or their religion.

” We do not need any prophet to tell us that we are getting no more than was in the contract; and that theoretically we have no right to even wince when the missionary party calls us adventurers, liars, and all that sort of thing. We try to be humble, but our humanity is volcanic and rebellious; still, we are not without hope that, in time, we may be able to rather enjoy a run through the “upper and nether millstones” of the Padris. Meanwhile, we implore our equanimous friend of Light, who holds the torch amid the London fogs, to remember that Shakespeare wrote:

“Let the galled jade wince, Our withers are unwrung”*

—and draw the obvious moral therefrom.

Our circular letter was written in the most friendly spirit. In our innocence, we had believed that we were doing our duty in warning the Spiritualists of the vilifications poured on their and our heads by a common enemy—the sophomoric Cook who was shouting through India as a Christian champion. We did not even dream that our letter would have provoked such a very unfriendly answer. To one portion of that answer particularly we must positively take exception. What we said seven years ago in regard to Spiritualism, we say now. We never described Spiritualism “in terms of almost unqualified reprobation,” nor, are we likely to modify our terms even temporarily on “remonstrance.” But we always regarded mediumship as a peril. Apart from this, it is all well and good. Our alliance and friendly overtures may not be needed, but why break chairs over our heads?

* [Hamlet, Act III, Sc. ii, 256-57.]

FOOTNOTES TO “THE PHILOSOPHY OF SPIRIT”

[The Theosophist, Vol. III, No. 8, May, 1882, pp. 192-196]

[The article is a review by Subba Row of William Oxley’s work The Philosophy of Spirit, which the reviewer examines “from the Esoteric and Brahmanical Standpoint.” H. P. B. has appended footnotes to certain sentences or words of the text.]

[Manvantara] The period of Regeneration, or the active life of the universe between two Pralayas or universal Destructions: the former being called the “day” and the latter the “night” of Brahmâ.

[Yaksha] The earth-spirit or Gnome.

[Gandharva] Akin to the Christian cherub or singing seraph. There are, says Atharva Veda (Bk. XI, Hymn V, 2), 6333 Gandharvas in their Loka.

[Ordinary initiate] An initiate of the preliminary degrees.

[Ahamatma] The “I AM, THAT I AM” of the Biblical Jehovah, the “I AM WHO I AM,” or “Mazdao” of Ahuramazda in the Zend Avesta, etc. All these are names for the 7th principle in man.

[Krishna . . . speaks of “Adi-Buddha”—the state or condition represented by Pranava—in the succeeding verses.]

Hence, the great veneration of the Buddhists for Bhagavadgita.

[“. . . he speaks of Adi-Buddha, as if it were merely a state or condition.”]

“Adi-Buddha” creates the four celestial Buddhas or “Dhyans,” in our esoteric philosophy.

It is but the gross misinterpretation of European Orientalists, entirely ignorant of the Arhat doctrine, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyanis or celestial Buddhas. Adi-Buddha, or, in one sense, Nirvana, “creating” the four Buddhas or degrees of perfection—is pregnant with meaning to him who has studied even the fundamental principles of the Brahmanical and Arhat esoteric doctrines.

[“The ancient Rishis of Aryavarta have taken considerable pains to impress upon the minds of their followers that the human spirit (7th principle) has a dignity, power and sacredness which cannot be claimed by any other God, Deva or angel of the Hindu Pantheon.”]

In view of this, Gautama Buddha, after his initiation into the mysteries by the old Brahman, His Guru, renouncing gods, Devas and personal deity, feeling that the path to salvation lay not in vainglorious dogmas, and the recognition of a deity outside of oneself, renounced every form of theism and—became Buddha, the one enlightened. “Aham eva param Brahma,” I am myself a Brahma (a god), is the motto of every Initiate.

[“Vyasa does not exactly mean a recorder; but . . . one who expands or amplifies.”]

In no case can the term be translated as “Recorder,” we should say. Rather a “Revealer,” who explains the mysteries to the neophyte or candidate for initiation by expanding and amplifying to him the meaning.

[“This term (Vyasa) was applied to the Highest Guru in India in ancient time; and the author will be able to find in the Linga Purana that the author of the Mahabharata was the 28th Vyasa in the order of succession. I shall not now attempt to explain the real meaning of the 28 incarnations therein mentioned. . . .”]

To one, who has even a vague notion how the mysteries of old were conducted, and of the present Arhat system in Tibet vaguely termed the “Reincarnation System” of the Taley-Lamas, the meaning will be clear. The chief Hierophant who imparted the “word” to his successor had to die bodily.



H.P. BLAVATSKY

Portrait taken by Edsall Photographic Studio in New York most likely about the time she went to India in 1878.



MAJOR-GENERAL HENRY RHODES MORGAN

1822-1909

He and his wife, Ellen Henrietta, were faithful friends of the Founders and helped them in various ways during their early years in India. They resided at Ootacamund, in the Nilgiri Hills, where all their ten children were born.

Even Moses dies after having laid his hands upon Joshua, who thus became “full of the spirit of wisdom of Moses,” and—it is the “Lord” who is said to have buried him. The reason why “no man knoweth of his sepulchre unto this day,” is plain to an Occultist who knows anything of the supreme initiation. There cannot be two “Highest” Gurus or Hierophants on earth, living at the same time.

[Mahatmas] “Grand Souls” in literal translation; a name given to the great adepts.

FOOTNOTES TO “MEDIUMS AND YOGIS”

[The Theosophist, Vol. III, No. 8, May, 1882, pp. 197-198]

[The author of this article, identified only by three stars, in the course of his explanation of the difference between yogis and mediums, says: “As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit, which, receiving the impressions, conveys them back to the physical body.” To this H. P. Blavatsky remarks:]

Sixth principle—spiritual soul.

In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, i.e., from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite, hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one, to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body.

Hence, the faculties of some of the “bodies” (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started for the place of its destination faultless, and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every “principle”—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every “sieve” is in good order—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralysing the functions of the four intermediate principles, communicate from body to spirit and vice versa—direct.

[The author says: “The Yogi forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication.” H.P.B. adds:]

Or—direct, which is oftener the case, we believe.

[The author also says: “If he desires to traverse space in spirit, this is easily done by him by transferring the faculty of will. . . .” H.P.B. adds:]

From the physical to the Spiritual body and concentrating it there, as we understand it.

COMMENT ON“MORE ANECDOTES OF HASSAN KHAN JINNI”

[The Theosophist, Vol. III, No. 8, May, 1882, p. 199]

[Several accounts are given of the phenomenal feats of the remarkable Mohammedan sorcerer, Hassan Khan, nicknamed “Jinni” from his alleged power over some of the Elemental Spirits, which go under that name among the Mohammedans. These testimonies were collected by Colonel Olcott while on a visit to Lucknow. The stories recount various phenomena produced by Hassan Khan, such as the falling of bricks and sand-showers. To this H. P. B. remarks:]

This highly interesting particular should recall to the reader the article on “Stone-Showers” which appeared in The Theosophist for August, 1881. In that connection we protested against the theory of the Spiritualists that this class of phenomena is due to the agency of disembodied human spirits, and suggested that they went to prove the existence of prankish nature-elementals. The Jinnat or Jinn of the Oriental demonology are of this class, as the reader of the Arabian Nights will remember. They can be made subservient to one who has learned the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort—least of all intelligent beings—will be very much mistaken.

**FOOTNOTE TO “THEOSOPHY DURING THE FIRST PHASE
OF MODERN PHILOSOPHY”**

[The Theosophist, Vol. III, No. 8, May, 1882, p. 203]

[Speaking of the triune nature of man, the writer explains the relation between spirit, soul, and body, and says that “man, too, has the trinity within himself.” To this H. P. B. remarks that:]

The seven-knotted bamboo-staff of the Yogi is also a “trinity,” since, like everything else, it has two poles or ends and one middle part, yet the stick is a unity, so is matter, whether we call its upper subjective end spirit or its lower end—crystallized spirit.

PSYCHÊ

[The Theosophist, Vol. III, No. 8, May, 1882, p. 211]

Our old friend, The Spiritualist, died of inanition, but has resurrected under the Hellenic alias of Psychê. In short, it might be said that, out of the inanimate corpse of Mr. Harrison’s first love, has sprung a new soul to woo the fickle public back to its allegiance. The Spiritualist, on the whole, treated us harshly, too often laying the truncheon over our editorial head. We wanted to please it, but could not; and, just when things were seemingly at the worst, our censor died the journalistic death, and cut off forever our chance for a good place in its books.

We may now start afresh and, warned by experience, must deport ourselves so as to command the amity, if not the alliance, of Psychê. The new journal is handsomely printed on good paper, and, with its vermilion column-rules and initials, makes a gay, not to say jaunty, appearance for an organ of transcendental science. The contents of the first number are interesting, a paper on the Sphygmographic (pulse-measuring) Experiments of Dr. Purdon on “spiritual mediums” leading us decidedly in the right direction. Mediumship, in truth, lacks nothing so much as thorough scientific investigation; for, until the pathological and psychical conditions of the medium are perfectly known, Spiritualists will not be in a way to know what may or may not be ascribed to intracorporeal agency, in the phenomena of the séance room. Psychê starts with our good wishes for its prosperity.

PERT QUESTIONS AND PLAIN ANSWERS

[The Theosophist, Vol. III, No. 8, Supplement, May, 1882, pp. 5-6]

How little the “beliefs and creeds” of the Theosophical Society—which has no belief or creed—are understood by the average public in India after three years of constant explanations, may be inferred by the letter that follows. Crude and childish as it is, yet, finding in it the echo of the public bigotry and blindness to facts and practical proofs, we give it room in our Supplement. Unless we are greatly mistaken, it was written under the direct inspiration—than which there is not a more bigoted or more intolerant one the world over—we mean that of a Protestant missionary.

[Then follows the letter above mentioned. The sentences to which H. P. B. replied in footnotes appear below in small type, immediately followed by her comments.]

Is “Theosophy” a religion, or a belief? Does the Theosophical Society propagate any kind of belief (directly or indirectly)?

Useless to repeat that which was asserted over and over again—namely, that the Theosophical Society, as a body, has no religion.

The Theosophical Society comprises three sections, and each section comprises three classes. I ask whether there is a single member recognized as of the first or second section who is permitted (according to the rules of those sections) to retain his orthodox religious views?

Most undoubtedly every one of them is allowed to do so if he likes; but whether, after learning the truth, he will do so and persist in his dogmatic views, is another question.

“Occultism” disproves the truth of miracles (superhuman powers).

Most undoubtedly it does. It rejects the very idea of there being anything supernatural (i.e., above, below, or outside of nature) in this infinite Universe—as a stupendous fallacy.

“Occultism,” then, affects all the popular faiths of this planet, which claim to be of divine origin (i.e., revealed by God to man miraculously through some prophet).

To “claim” is one thing, and “to be”—and prove it—is quite another.

In short “Occultism” teaches that Paul, Moses, Confucius, Mahomet, Zoroaster, and Buddha were liars and deceivers when they said that they received Divine inspirations.

We would advise our young friend to study a subject before he presumes to speak of it. Buddha never claimed to have received “Divine Inspiration,” since Buddha rejected the very idea of a god, whether personal or impersonal. Therefore, Occultism does not teach that he was a “liar,” nor does it give that abusive epithet—so generously bestowed by the Christian padres on all and every other prophet but their own—any more to Moses, than to Mahomet, or Zoroaster, least of all to Confucius, since, no more than Gautama Buddha, has that great sage ever claimed “divine” inspiration.

“Senex” goes on to say that “Theosophy” is a speculation of certain visionaries who pretend to be able to hold direct communication with the Deity and to direct and combat the influence of the Deity (the Supreme “Light”) by the medium of Genii, (spirits), or demons, or by the agency of stars or fluids (as electricity).

If our correspondent is unable to appreciate journalistic humour and wit, and takes the definition copied out by “Senex” from Webster’s Dictionary as Gospel Truth, we cannot help him to more intuitive perceptions than he is endowed with.

I see no difference between “Occultism” of the Theosophists and “Spiritualism” as professed by Zöllner, Mrs. Hauffe, Eglinton, Slade, and a score of other mediums in the United States.

This is to be deplored, but so long as our correspondent will rush into print to discuss subjects he knows nothing about, he is sure to commit such ridiculous blunders.

Bishop Sargent informs us that the king-cocoanut, planted by Colonel Olcott and the Tinnevelly Brothers in the temple-yard of the Great Pagoda of Tinnevelly, was soon after removed, and that the whole temple-yard had to be ceremonially purified of the contamination it had thus contracted by the intrusion of the foreigner.

Which only proves that Bishop Sargent also speaks of what he knows nothing about, or gladly repeats unproved missionary calumnies. (See the remarks under the heading “Milk for Babes and Strong Meat for Men.”)*

Yet Colonel Olcott makes no mention of this in his address at the Framjee Cowasjee Institute.

Pleading “guilty” to never reading or paying attention to missionary and other pious organs, and not being endowed with omniscient clairvoyance to help him to follow the constant intrigues of their editors and their inventions against our Society and its Founders, Colonel Olcott could not “mention” that which he was not aware of, namely that, after the calumny had been well spread by our meek and humble missionaries and as effectively shown to be false, no less a personage than a “Bishop” would take it up, and circulate what he knew was a malicious falsehood.

* [pp. 88-91 of the present Volume.—Compiler.]

HINDU THEISM

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 215-216]

Old readers will recollect our desire, long ago expressed, that some respectable Brahmo would undertake, in these columns, a candid exposition of the views of his Samaj. Friends, in both Europe and America, have asked for some authoritative statement of Brahmoism, that the West might intelligently study the present drift of Asiatic thought in the channel opened, half a century ago (A.D. 1830), by the religious fervour and bright genius of Ram Mohun Roy. Their desire, and ours, is at last gratified. In the present number is printed the first instalment of a discourse upon "Hindu Theism," by a man whose spotless private character and pious sincerity have won the respect and confidence of multitudes of his countrymen, even of those who do not at all sympathize with his views, or his sect's, upon religious questions. The Brahmic Church of India was, as is known, founded by the late Raja Ram Mohun Roy on the lines of a pure Theism, though not announced as a sect. No country can boast a purer or holier son than was this Indian reformer. The Raja died in England in 1831, and, for the next few years, his movement languished under the leadership of a very noble-hearted man, Pandit Ramchandra Vidyabagish. In 1838, the leadership fell into the hands of Babu Debendra Nath Tagore, a Bengali gentleman of high family, and of a sweetness of character and loftiness of aim equal to that of the late Raja. In every respect he was worthy to wear the mantle of the Founder and able to take upon himself the chief burden of the Herculean work he had begun. Of the bright minds who clustered about them, the most conspicuous and promising were Babus, Raj Narain Bose, Keshab Chander Sen, and Sivanath Shastri.

For years they worked together for the common cause without discord, and the Brahmic Church was a unit. But the infirmities of human nature by degrees opened breaches which resulted in the setting up of schismatic Samajis, and the primitive Brahmoism was first split into two and, later, into three churches. The first and, as claimed, original one is known as the Adi Brahmo Samaj, of which the now venerable and always equally revered Babu Debendra Nath Tagore is theoretically, but Babu Raj Narain Bose practically—owing to the retirement of the former to a life of religious seclusion at Mussooree—the chief. The latter gentleman may also be almost said to be in retirement, since he lives at Deoghur, Bengal, an almost exclusively contemplative life. The second Samaj comprises a small group which has followed the lead of Babu Keshab Chander Sen out of his “Brahmo Samaj of India”—as his first schism was called—down the slippery road to the quagmire of Infallibility, Direct Revelation, and Apostolic Succession, where he has planted the gaudy silken flag of his New Dispensation, beside the pontifical banner of the Pope of Rome. At Calcutta, we were told that of actual disciples he can scarcely count more than fifty-five, though his marvellous eloquence always commands large audiences of interested hearers. It was also the unanimous testimony to us of his friends, as well as foes, that Babu Keshab’s influence is rapidly dying out, and that, after his death, not even the marked ability of his cousin and chief assistant, Babu Protab Chandra Mozumdar, is likely to hold the Samaj together. The third branch of the original Brahmo Samaj of Ram Mohun Roy is called the Sadharan Brahmo Samaj, and headed by Pandit Sivanath Shastri, who is a gentleman of unblemished character, modest disposition, a well-read Sanskritist, and a good, though not exceptional, orator.

We have had quite recently the great pleasure of reading a pamphlet by Pandit Sivanath Shastri, in which the history of the Brahmic movement is clearly and ably sketched, and which the reader would do well to procure from the author.

Our Western friends, especially who have such incorrect ideas of Babu Keshab's character and relationship with contemporary Brahmoism, will be startled and shocked to read Pandit Sivanath's judicially calm analysis of the career of his quondam colleague towards the worst abomination—from Ram Mohun Roy's point of view—of personal leadership and reckless egoism. And one thing, as bad as bad can be, is not given in this pamphlet, viz., that on the day of the last annual celebration of an idolatrous festival at Calcutta, Babu Keshab allowed his disciples to bathe his person, bedeck it with garlands, and put him in a swing as the Hindus put their idols, and swing him as though he were a divine being. Beyond this, there is scarcely any extravagance of childish vanity to be guilty of. The intelligent reader will easily deduce from it what fate is in store for this branch of a once noble tree.

The discourse of Babu Raj Narain Bose, now to be given in these columns, though delivered in Bengali in the year 1872, has never until now appeared in an English dress. The learned and most esteemed author has revised his translation and generously placed it at our disposal. As the portions successively appear, they will be put into type at the Samaj Press, in Bengal, and when our last instalment is printed, the author will publish the entire lecture in pamphlet form. The Adi Brahmo Samaj is nearest of the three to being orthodox, and least revolutionary as regards Hinduism. Its managers wisely keep a good deal of what is excellent in their national religion, instead of flinging, so to say, the family treasures out of the windows and clamouring for new lamps. They find Hinduism to be a pure and essential Theism, and have laid down their new church on that foundation. It is not our province to express an outside opinion upon a subject whose exegesis, we conceive, should be left to its own authorized teachers. The Theosophist was originally announced as a tribune from which all religions might be expounded by their best men; and so it will ever be.

In conclusion, we must note the coincidence that, upon the very heel of the Swami's defection, comes a most cordial greeting from Babu Raj Narain Bose, leader of another Hindu society, and a man whose approbation and friendship is worth having. In a letter (of date April 3rd) to Colonel Olcott, he says: "It is the marvel of marvels that a stranger should come to India from the far, far West to rouse her from the sleep of ages, and work as a Hindu with Hindus for the regeneration of the Hindu nation. Had the system of Purana writing been still in vogue this strange event would have been narrated in striking allegories!"

"A FRIEND IN NEED, A FRIEND INDEED"

[The Theosophist, Vol. III, No. 9, June, 1882, p. 218]

We copy the following letter from the Bombay Gazette of April 4th, not for its bearing upon the recent "unpleasantness," but to preserve, in our record, the evidence of an act of true unselfish loyalty to the cause of Theosophy. The public position of the writer of the letter might well have been made a pretext to keep silence—if silence could, in any such case, be ever excusable. But chivalrous natures like this do what is right first, and then only think what expediency might have demanded. These are the men to make a good cause succeed: the strength of our Society lies in their allegiance.

On the day following the unexpected denunciation of us, at a public lecture, by our ex-friend and ally—whom we had always in America, England and India defended against his enemies—when, like Scapin in the play, he, so to say, rolled us up in a sack and laid on lustily, the Bombay Gazette, in a long editorial upon the unpleasant event, innocently remarked: "The assurance that the Theosophists [read "Colonel Olcott and Madame Blavatsky"] know nothing of occult science is depressing. What will Mr. Sinnett say? Was not his valuable work on the 'Occult World' founded wholly on the occult information he obtained from them?"

The gentleman, so unexpectedly dragged into the treacherous “play,” made at once the following answer:

[Follows Mr. A. P. Sinnett’s letter, in which he defends the Theosophical Society and its Founders, and vouches for the genuineness of the occult phenomena that he had witnessed.]

THE MAGIC OF SCIENCE

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 222-223]

An Anglo-Indian paper of Madras speaks thus of the telephone:

The wonders of science bid fair to grow more wonderful. The latest addition, to the marvels of electricity, is a telephone which makes a conversation distinctly audible even when it is not connected with any wire. All that is necessary is that this marvellous instrument should be held within a few feet of the end of a wire connected at its other end with a transmitter. Then, when the ear is applied to the telephone, the words, which are being spoken far away, instantly become audible, and, as if by magic, the silent room is filled with the sound of distant voices. The fact that the telephone can thus, without any immediate connection with the electric wire, bring to life again, as it were, the waves of sound which have died away into silence, is a remarkable one, and seems to suggest that we are merely at the beginning of the achievements of this marvellous little instrument. It ought certainly, we should think, be easy for a person provided with a telephone of this kind to hear a speaker at a much greater distance in any public room than is possible now.

Were we to remark to this that there are other and still less bulky and objective apparatuses in existence as yet unknown to science, which enable a person to hear any speaker he likes to choose and at any distance, and even to see him—the Madras Standard would scoff at the idea. And yet, hardly ten years back, the bare mention of the possibilities of the telephone and the phonograph—both bringing back to life again “the waves of sound which have died away into silence”—would have been regarded as the fiction of a lunatic!

FRIENDLY CHASTISEMENT

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 223-224]

To the Editor of The Theosophist.

Madame,—From time to time I have been grieved to notice, in The Theosophist, notes, and even articles, that appeared to me quite inconsistent with the fundamental principles of our Society. But of late, in connection with Mr. Cook's idle strictures on us, passages have appeared, alike in The Theosophist and in other publications issued by the Society, so utterly at variance with that spirit of universal charity and brotherhood, which is the soul of Theosophy, that I feel constrained to draw your attention to the serious injury that such violations of our principles are inflicting on the best interests of our Society.

I joined the Society fully bent upon carrying out those principles in their integrity—determined to look henceforth upon all men as friends and brothers and to forgive, nay, to ignore all evil said of or done to me, and though I have had to mourn over lapses (for though the spirit be willing, the flesh is ever weak) still I have, on the whole, been enabled to live up to my aspirations.

In this calmer, purer life, I have found peace and happiness, and I have, of late, been anxiously endeavouring to extend to others the blessing I enjoy. But, alas! this affair of Mr. Cook, or rather the spirit in which it has been dealt with by the Founders of the Society and those acting with them, seems destined to prove an almost hopeless barrier to any attempts to proselytize. On all sides I am met by the reply—“Universal brotherhood, love and charity? Fiddlesticks! Is this” (pointing to a letter republished in a pamphlet issued by the Society) “breathing insult and violence, your vaunted Universal Brotherhood? Is this” (pointing to a long article reprinted in the Philosophic Inquirer in the April number of The Theosophist) “instinct with hatred, malice, and contempt, this tissue of Billingsgate, your idea of universal Love and Charity? Why man, I don't set up for a saint—I don't profess to forgive my enemies, but I do hope and believe that I could never disgrace myself by dealing in this strain, with any adversary, however unworthy, however bitter.”

What can I reply? We all realize that, suddenly attacked, the best may, on the spur of the moment, stung by some shameful calumny, some biting falsehood, reply in angry terms. Such temporary departures from the golden rule, all can understand and forgive—*Errare est humanum*—and caught at a disadvantage thus, a momentary transgression will not affect any just man's belief in the general good intentions of the transgressor. But what defence can be offered for the deliberate publication, in cold blood, of expressions, nay sentences, nay entire articles, redolent with hatred, malice and all uncharitableness?*

Is it for us, who enjoy the blessed light, to imitate a poor unenlightened creature (whom we should pity and pray for) in the use of violent language? Are we, who profess to have sacrificed the demons of pride and self upon the Altar of Truth and Love, to turn and rave, and strive to rend every poor rudimentary who, unable to realize our views and aspirations, misrepresents these and vilifies us? Is this the lesson Theosophy teaches us? Are these the fruits her divine precepts are to bring forth?

Even though we, one and all, lived in all ways strictly in accordance with the principles of the Society, we should find it hard to win our brothers in the world to join us in the rugged path. But what hope is there of winning even one stray soul, if the very mouthpiece of the Society is to trumpet out a defiance of the cardinal tenet of the association?

It has only been by acting consistently up to his own teachings, by himself living the life he preached, that any of the world's great religious reformers has ever won the hearts of his fellows.

* Our esteemed critic, in his desire to have us forgive our enemies, and so come up to the true Theosophic standard, unconsciously wrongs us, his friends and brothers. Most undeniably, there is great uncharitableness of spirit running through our defence of the Society and our private reputations against the aspersions of Mr. Cook. But we deny that there has been any inspiration in us from the evil demons of "hatred" and "malice." The most, that can be charged against us, is that we lost our tempers, and tried to retaliate upon our calumniator in his own language—and that is quite bad enough to make us deserve a part of our friend's castigation.—(See our reply to "Aletheia.")

Think, now, if the Blessed Buddha, assailed, as he passed, with a handful of dirt by some naughty little urchin wallowing in a gutter, had turned and cursed, or kicked the miserable little imp, where would have been the religion of Love and Peace? With such a demonstration of his precepts before them, Buddha might have preached, not through one, but through seventy times seven lives, and the world would have remained unmoved.

But this is the kind of demonstration of Buddha's precepts that the Founders of our Society persist in giving to the world. Let any poor creature, ignorant of the higher truths, blind to the brighter light, abuse or insult, nay, even find fault with them—and lo, in place of loving pity, in lieu of returning good for evil, straightway they fume and rage, and hurl back imprecations and anathemas, which even the majority of educated gentlemen, however worldly, however ignorant of spiritual truths, would shrink from employing.

That the message of Theosophy is a divine one, none realizes more fully than myself, but this message might as well have remained unspoken, if those, who bear it, so disregard its purport as to convince the world that they have no faith in it.

It is not by words, by sermons or lectures, that true conviction is to be brought home to our brothers' hearts around us, but by actions and lives in harmony with our precepts. If I, or other humble disciples, stumble at times, the cause may nevertheless prosper, but if the Society, which should sail under the Red-crossed snowy flag of those who succour the victims of the fray, is, on the slightest provocation, to run up at the masthead (and that is what The Theosophist is to us) the Black Flag with sanguine blazonry, Public Opinion, will, and rightly so, sink us with one broadside without further parley.

I enclose my card and remain

Yours obediently,

ALETHEIA.

April 27, 1882.

WE REPLY

We very willingly publish this epistle (though it most unceremoniously takes us to task and, while inculcating charity, scarcely takes a charitable view of our position), first, because, our desire is that every section of the Society should be represented, and there are other members of it, we know, who agree with our correspondent; and secondly, because, though we must hold his complaints to be greatly exaggerated, we are ready at once to own that there may have been, at times, very good grounds for ALETHEIA'S protest.

But he overdoes it. He takes the part not of judge, but of the counsel for the prosecution; and he puts everything in the worst light and ignores everything that can be advanced for the defence. We know that he is sincere—we know that to him Theosophy has become a sacred reality—but with “the fiery zeal that converts feel,” he takes an exaggerated view of the gravity of the situation. He seems to forget that as he himself says “to err is human,” and that we do not pretend to be wiser or better than other mortals. Overlooking all that has been well and wisely done, fixing his eyes solely (surely this is not charity) on every shadow of an error, he denounces us as if we were the worst enemies of that cause for which, be our shortcomings what they may, we have at least sacrificed everything.

Let it be conceded that we gave too much notice to Mr. Cook—that we admitted, to our columns, letters and articles, that we had better have suppressed. Well, he was aggravating, and we were angry—he made faces at us and we boxed his ears. Very shocking no doubt—we are not going to defend it—and we hope not to be taken unawares and off our guard again. But surely this does not involve “hatred, malice and uncharitableness.” We can truly say that, having let off the steam, we do not bear the poor deluded man any grudge—nay, we wish him all possible good in the future, and above all things, “more light.” If he will turn over a new leaf and be honest and truthful, we will admit him into our Society tomorrow and forget, in brotherly love, that he has ever been what he has been.

The fact is ALETHEIA takes trifles too much au sérieux, and is—doubtless with the best intentions—most unjust and uncharitable to us. Let us test a little his anathemas! He tells us that, if anyone even so much as finds fault with us, we straightway fume and rage, and hurl back imprecations and anathemas, etc.! Now, we put it to our readers whether ALETHEIA’S letter does not find fault with us—why we have never been so magisterially rebuked since we left the schoolroom, yet (it may be so without our knowing it), we do not think we are either fuming or raging, nor do we discover in ourselves the smallest inclination to hurl any thing, tangible or intangible, at our self-constituted father confessor, spiritual pastor and master!



DRAWING OF H.S. OLCOTT BY H.P.B.

Crayon drawing made by H.P.B. around 1877, the original of which is in the Adyar Archives. "Moloney" was H.P.B.'s nickname for Col. Olcott, while his nickname for her was "Mrs. Mulligan." Reproduced from *The Theosophist*, Vol. LII, August, 1931.



MOHINI MOHUN CHATTERJEE
1858-1936

From a photograph taken in London about 1884.
(Consult Appendix for biographical sketch.)

We most of us remember Leech's charming picture—the old gentleman inside the omnibus, anxious to get on, saying mildly to the guard, “Mr. Conductor, I am so pressed for time—if you could kindly go on I should be so grateful,” etc.—the conductor retailing this to the driver thus, “Go on, Bill, here's an old gent in here a'cussin' and swearin' like blazes.” Really we think that, in his denunciations of our unfortunate infirmities of temper (and we don't altogether deny these), ALETHEIA has been taking a leaf out of that conductor's book.

However, we are quite sure that, like that conductor, ALETHEIA means well, his only fault being in the use of somewhat exaggerated and rather too forcible language, and as we hold that *fas est et ab hoste doceri*,* and a fortiori, that it is our bounden duty to profit by the advice of friends, we gladly publish his letter by way of penance for our transgressions and promise not to offend again similarly (at any rate not till next time), only entreating him to bear in mind the old proverb that “a slip of the tongue is no fault of the heart,” and that the use of a little strong language, when one is exasperated, does not necessarily involve either hatred, malice or even uncharitableness.

To close this little unpleasantness, we would say that our most serious plea in extenuation is that a cause most dear, nay, most sacred to us—that of Theosophy—was being reviled all over India, and publicly denounced as “vile and contemptible” (see Cook's Calcutta Lecture and the Indian Witness of February 19) by one whom the missionary party has put forward as their champion, and so made his utterances official for them. We wish, with all our hearts, that Theosophy had worthier and more consistent champions.

* [“It is right to be taught even by an enemy,” Ovid, *Metam.*, IV, 428.--Compiler.]

We confess, again, we know that our ill tempers are most unseemly from the standpoint of true Theosophy. Yet, while a Buddha-like—that is to say, truly Theosophical—character has the perfect right to chide us (and one, at least, of our “Brothers” has done so), other religionists have hardly such a right. Not Christians, at all events; for if though nominal, yet such must be our critics, the would-be converts referred to in ALETHEIA’S letter. They, at least, ought not to forget that, however great our shortcomings, their own Jesus—meekest and most forgiving of men, according to his own Apostles’ records—in a righteous rage lashed and drove away those comparatively innocent traders who were defiling his temple; that he cursed a fig tree for no fault of its own; called Peter “Satan”; and cast daily, in his indignation, upon the Pharisees of his day, epithets even more opprobrious than those we plead guilty to. They (the critics) should not be “more catholic than the Pope.” And if the language of even their “God-man” was scarcely free from abusive epithets, with such an example of human infirmity before them, they should scarcely demand such a superhuman, divine forbearance from us. Is it not positively absurd that we should be expected by Christians to even so much as equal, not to say surpass, in humility, such an ideal type of meekness and forgiveness as that of JESUS?

SEEMING “DISCREPANCIES”

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 225-226.]

To the Editor of The Theosophist.

I have lately been engaged in devoting a few evenings' study to your admirable article, "Fragments of Occult Truth," which deserves far more attention than a mere casual reading. It is therein stated that the translated Ego cannot span the abyss separating its state from ours, or that it cannot descend into our atmosphere and reach us; that it attracts but cannot be attracted, or, in short, that no departed SPIRIT can visit us.

In Vol. I, page 67, of Isis, I find it said that many of the spirits, subjectively controlling mediums, are human disembodied spirits, that their being benevolent or wicked in quality largely depends upon the medium's private morality, that they cannot materialize, but only "project their aetherial reflection on the atmospheric waves." On page 69: "Not every one can attract human spirits, who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul." On page 325: "Sometimes, but rarely, the planetary spirits . . . produce them [subjective manifestations]; sometimes the spirits of our translated and beloved friends, etc."

From the foregoing it would appear as if both teachings were not uniform, but it may be that souls, instead of spirits, are implied, or that I have misunderstood the meaning.

Such difficult subjects are rather puzzling to Western students, especially to one who, like myself, is a mere tyro, though always grateful to receive knowledge from those who are in a position to impart such.

Yours, etc.,

9th January, 1882.

CALEDONIAN THEOSOPHIST.

Editor's Note.—It is to be feared that our valued Brother has both misunderstood our meaning in Isis and that of the “Fragments of Occult Truth.” Read in their correct sense, the statements in the latter do not offer the slightest discrepancy with the passages quoted from Isis but both teachings are uniform.

Our “Caledonian” Brother believes that, because it is stated in Isis,* that “many . . . among those who control the medium subjectively . . . are human, disembodied spirits,” and in the “Fragments,” in the words of our critic, that “the Ego cannot span the abyss separating its state from ours . . . cannot descend into our atmosphere, . . . or, in short, that no departed SPIRIT can visit us”—there is a contradiction between the two teachings. We answer—“None at all.” We reiterate both statements, and will defend the proposition. Throughout Isis—although an attempt was made in the Introductory Chapter to show the great difference that exists between the terms “soul” and “spirit”—one the reliquiae of the personal EGO, the other the pure essence of the spiritual INDIVIDUALITY—the term “spirit” had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood:

On page sixty-seven wherein it is stated that many of the spirits, subjectively controlling mediums, are “human disembodied spirits,” etc., the word “controlling” must not be understood in the sense of a “spirit” possessing himself of the organism of a medium; nor that, in each case, it is a “spirit”; for often it is but a shell in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or fade out. A “spirit,” or the spiritual Ego, cannot descend to the medium, but it can attract the spirit of the latter to itself, and it can do this only during the two intervals—before and after its “gestation period.”

* [Vol. I, p. 67.]

Interval the first is that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as “Bar-do.” We have translated this as the “gestation” period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old Ego entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual Ego is reborn—like the fabled Phoenix from its ashes—from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists “Deva-chan,” the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new personal Ego gets reincarnated into a personality when the remembrance of his previous Egoship, of course, fades out, and he can “communicate” no longer with his fellowmen on the planet he has left forever, as the individual he was there known to be. After numberless incarnations, and on numerous planets and in various spheres, a time will come, at the end of the Maha-Yug or great cycle, when each individuality will have become so spiritualized that, before its final absorption into the One All, its series of past personal existences will marshal themselves before him in a retrospective order like the many days of some period of a man’s existence.

The words—“their being benevolent or wicked in quality largely depends upon the medium’s private morality”—which conclude the first quoted sentence mean simply this: a pure medium’s Ego can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an impure medium can only confabulate with the astral soul, or “shell,” of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation.

As quoted by our friend, “affection to those whom they have left on earth” is “one of the most powerful attractions” between two loving spirits—the embodied and the disembodied one.

Whence the idea, then, that the two teachings are “not uniform”? We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in Isis and those of the later period, as both proceed from one and the same source—the ADEPT BROTHERS.

TRANCE -SPEAKERS

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 227-228]

No Hindu needs to be told the meaning of the term *Angânta Yêênê*. It is the action of a *bhûta*, who enters into or possesses itself of the body of a sensitive, to act and speak through his organism. In India such a possession or obsession is as dreaded now as it was five thousand years back; and, like the Jews of old, the natives compassionately say of such a victim—“He hath a devil.” No Hindu, Tibetan, or Sinhalese, unless of the lowest caste and intelligence, can see, without a shudder of horror, the signs of “mediumship” manifest themselves in a member of his family. This “gift,” “blessing,” and “holy mission,” as it is variously styled in Europe and America is, among the older peoples, in the cradlelands of our race—where, presumably, longer experience than ours has taught them more wisdom—regarded as a direful misfortune, and this applies to both, what Westerns call physical and inspirational mediumship. Not so in the West. . . .

The extracts that follow are taken from an “inspirational discourse” of a very celebrated American lady-medium, delivered November 24, 1878. Those who are familiar with the literature of Spiritualism, will instantly recognize the style. The prophecy, uttered in this oration, purports to come from “An Ancient Astrologer,” who, returning to earth as a spirit, “controlled” the speaker. We republish these extracts to give our Asiatic friends a specimen of the weird eloquence that often marks the mediumistic utterances of this gifted lady. Other trance-speakers are also eloquent, but none of them so famous as this medium. Personally we have always admired that rare talent of hers to come almost night after night, for years successively, upon the rostrum, and hold her audience spellbound, some with reverential awe at hearing, as they believe, the voice of “controlling” angels, others by surprise. Too often this latter feeling first awakened by her wonderful fluency of language, has become confirmed by finding, after the flush of the first wonder had passed and the oration has been put into cold printer’s type, that hardly a sentence is there which could not have been uttered by her apart from any theory. Her personal idiosyncrasies of thought and language constantly obtrude themselves, whether the “controlling spirit” be the late Professor Mapes of New York, the lamented Osiris of Egypt, or any intermediate notability who may have flourished between their respective epochs. Those who have followed her trance-speeches, since her debut in 1852, as a girl orator of fourteen, until now, notice the striking sameness in them. The mode of delivery is always hers; the style is her style; and the flow of language, though sparkling as a pellucid mountain brook, seems yet to be always the same familiar flow, fed at the same source. The constant recurrence of familiar rhetorical figures, and flowers of speech in this intellectual current, recalls to mind the bubbling jet of clear crystalline water in a parlour-aquarium, which brings around, in the swirl of its eddy, always the same bits of detached moss and leaves. The Hindu will naturally ask, why the names of different “spirits” should be given to a series of orations, any two of which resemble each other like two beads on the same string, when, intrinsically, they show so little evidence of separate authorship, and such constant marks of strong individuality?

Another lady orator, of deservedly great fame, both for eloquence and learning—the good Mrs. Annie Besant—without believing in controlling spirits, or, for that matter, in her own spirit, yet speaks and writes such sensible and wise things that we might almost say that one of her speeches or chapters contains more matter to benefit humanity, than would equip a modern trance-speaker for an entire oratorical career. There are, of course, great differences between these trance-speakers, and at least one—Mrs. Emma Hardinge-Britten, one of the founders of our Society—always speaks with power and to the point. But even in her case, is the trance-discourse above the capacity of her own large mind?

FOOTNOTE TO BHAGAVAD-GITA

[The Theosophist, Vol. III, No. 9, June, 1882, p. 230]

[To this article treating of the teachings contained in the Gîta, and of the difference between these teachings and those of the Vedas, H. P. B. appends the following footnote:]

The idea that the Gita may after all be one of the ancient books of initiations—now most of them lost—has never occurred to them. Yet—like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, and the Hall of Amenti, to be judged according to its Karma—the Gita is a record of the ancient teachings during the Mystery of Initiation.

**FOOTNOTE TO “ANOTHER HINDU
STONE-SHOWER MEDIUM”**

[The Theosophist, Vol. III, No. 9, June, 1882, p. 232]

[The medium is described as a young woman who was terrified by a demon (Piśacha) which constantly haunted her. She would sometimes rush into the house in terror, “whereupon there would immediately come rattling against the sides and roof of the building a storm of bricks, stones and pebbles.” No one was ever struck. “The strangest fact was that we could not see the stone until it was within a couple of feet or so of the ground,” says the narrator. To this H. P. B. remarks:]

A most interesting fact. We have here a practical testimony going to support the theory—long since put forth by us—that, in the transport of inert substances, the atoms are disintegrated, and suddenly reformed at the point of deposit.

**COMMENTS ON
“A FRIENDLY REMONSTRANCE”**

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 236-237]

[Mr. N. Chidambaram Iyer, B.A., having criticized certain words used by H. P. B. as favouring Buddhism at the expense of Hinduism, H. P. B. appended to his article the following footnote and comment. To the writer’s words: “. . . in a spirit of indignation . . . you say that, ‘for all the alliances in the world,’ you will not renounce what you ‘consider to be the truth,’ or pretend belief in that which you ‘know to be false’ . . . you would have done well if you had omitted the latter clause. . . .”—she says:]

A clear misconception, we regret to see. Our correspondent has evidently failed to comprehend our meaning. We referred to so-called "Spiritualism," and never gave one thought to Buddhism! We were accused likewise by Pundit Dayanand of having turned "Zoroastrians." Why, then, should our correspondent have understood us to mean only Buddhism as being "true," and paid no attention to the religion of the Parsis? Read Editor's Note which follows.

It is our intelligent correspondent, rather than ourselves, who has "overshot" his mark. He totally misconceives our meaning in the quoted sentences. We had in mind neither Hinduism nor Buddhism, but truth in general, and the truth of Asiatic psychology in particular. We maintain that the phenomena of Spiritualism are true; Swami Dayanand insists (though he knows better) that they are all false and "tamasha." We defend the truth of man's latent and—when developed—phenomenal powers to produce the most marvellous manifestations; the Swami tells his public that to insist that phenomena can be produced by will power alone "is to say a lie," and forthwith derides very unphilosophically all phenomena; thus contradicting what he had maintained and admitted himself orally and in print, before he got "out of patience" with us for our eclecticism and universal religious toleration. That is what we meant by "true" and "false," and nothing more.

If we were disposed to imitate the sectarian bigots of whatsoever creed, our advocacy of the superior merits of Buddhism would not have taken the form of a casual sentence or two in an article upon a totally different subject, but would have been boldly and openly made. Our friend is but just when he says that, since beginning our Indian work, we have never publicly preached our private religious views. It would be well if this fact were never lost sight of. Colonel Olcott, in addressing audiences of various religious faiths, has always tried to put himself, for the moment, in the mental attitude of a believer in that faith which his audience represented, and to bring prominently before their minds the highest standard of morals and attainable wisdom which it contains.

Thus, he has, to the Parsis, shown the magnificence of ancient Mazdasnianism; to the Hindus, the splendours of Aryan philosophy, etc. And this, not from a poor desire to indiscriminately please, but from the deep conviction, shared by us both, that there is truth in every religion, and that every sincere devotee of any faith should be respected in that devotion, and helped to see whatever of good his faith contains. The rupture of the Swami with us resulted, not because of our holding to one religion or the other, but because of the strict policy of eclectic tolerance for men of all creeds upon which the Theosophical Society was founded and has since been building itself up.

[THE ARYA]

[The Theosophist, Vol. III, No. 9, Supplement, June, 1882, p. 8]

Our late friends of the Arya magazine have performed the difficult intellectual feat of jumping down their own journalistic throats. This was to be feared; and now, upon reading the complimentary notice of us in their April number in connection with the one of an opposite character in the one of May, we are left in doubt as to which expresses their real sentiments. However, their action must be left for their Karma to settle, which it will do all in good time. We should not think it worthwhile to take any further notice of the affair, but for the fact that they have badly misrepresented our relations with their Arya Samaj and its Eccentric Chief. At the Bombay Headquarters are all the necessary documents for our reply, and upon the return of the Founders, Colonel Olcott will prepare the brief statement, which the unwise course of the Arya has made necessary.

MADAME BLAVATSKY
ON HINDU WIDOW MARRIAGE

[Madras Times, Madras, June 9, 1882]

Dewan Bahadur Rangunath Row, F.T.S.

My Dear Sir,—I have not made a study of Hindu law, but I do know something of the principles of Hindu religions, or rather ethics, and of those of its glorious founders. I regard the former almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then, anyone points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original Smriti. In my judgment, the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as it was in the case of suttee, the burning of widows. The marriage laws are another example. To marry a girl without her knowledge or consent, to enter the sacred state and then doom her to the awful, because unnatural fate of enforced celibacy, if the boy-child to whom she was betrothed should die (and one half of the human race do die before coming of age) is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that either one of those star-bright human souls called Rishis had ever consented to such a base and idiotic cruelty. If a female has entered a marital relation, she should, in my opinion, remain a chaste widow if her husband should die.

But if a betrothed boy-husband of a non-consenting and irresponsible child-wife should die, or if, upon coming to age, either of them should be averse from matrimony, and prefer to take up the religious life, to devote themselves to charitable occupation, to study, or for other good reason wish to remain celibate, then they ought to be allowed to do so. We personally know of several cases where the male or female are so bent upon becoming chelas that they prefer death rather than to enter or continue in—as the cases severally may be—the married state. My woman's instinct always told me that for such there was comfort and protection in Hindu Law—the only true Law—of the Rishis which was based upon their spiritual perceptions, hence upon the perfect law of harmony and justice which pervades all nature. And now, upon reading your excellent pamphlet, I perceive that my instincts had not deceived me.

Wishing every possible success, in your noble and highly philanthropical enterprise.

Believe me, dear Sir, with respect,

Yours fraternally,

H. P. BLAVATSKY

Mylapore, 3rd June, 1882.

THE NEW SOCIETY FOR PSYCHICAL RESEARCH

[The Theosophist, Vol. III, No. 10, July, 1882, p. 239]

It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognized hypothesis, and which, if incontestably established, would be of the highest possible value.

The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis. As a preliminary step towards this end, a Conference was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees:

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception.
2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.
3. A critical revision of Reichenbach's researches with certain organizations called sensitive, and an inquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.
4. A careful investigation of any reports, resting on strong testimony regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.

5. An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.

6. The collection and collation of existing materials bearing on the history of these subjects.

The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognize the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

Letters of inquiry or application for membership may be addressed to the Hon. Secretary, Edward T. Bennett, The Mansion, Richmond Hill, near London.

It was intended, in founding the British Theosophical Society, our London Branch, to cover this exact ground, adding to it the hope of being able to work up to a direct personal intercourse with those "Great Masters of the Snowy Range of the Himavat," whose existence has been amply proven to some of our Fellows, and, according to the Rev. Mr. Beale—"is known throughout all Tibet and China." While something has, certainly, been done in that direction, yet for lack of the help of scientific men, like those who have joined to found this new Society, the progress has been relatively slow. In all our Branches there is more of a tendency to devote time to reading books and papers and propounding theories, than to experimental research in the departments of Mesmerism, Psychometry, Odyle (Reichenbach's new Force), and Mediumism. This should be changed, for the subjects above-named are the keys to all the world's Psychological Science from the remotest antiquity down to our time. The new Psychical Research Society, then, has our best wishes, and may count upon the assistance of our thirty-seven Asiatic Branches in carrying out their investigations, if our help is not disdained. We will be only too happy to enlist in this movement, which is for the world's good, the friendly services of a body of Hindu, Parsi and Sinhalese gentlemen of education, who have access to the vernacular, Sanskrit, and Pali literature of their respective countries, and who were never yet brought, either by governmental or any private agency, into collaboration with European students of Psychology.

Let the London savants but tell us what they want done, and we will take care of the rest. In the same connection we would suggest that the Psychological Research Society and our London and Paris Branches should open relations with the Committee of the Academy of France, just formed, or forming, to make a serious study of these very subjects, as the result of the recent experiments of Drs. Charcot, Chevallard, Burq, and other French biologists. Let us, by all means, have an international, rather than a local, investigation of the most important of all subjects of human study—PSYCHOLOGY.

COMING EVENTS FORETOLD

[The Theosophist, Vol. III, No. 10, July, 1882, pp. 243-244]

When, in answer to a direct challenge, the author of *The Occult World* wrote to the *Bombay Gazette* (April 4, 1882), he began his letter with the following profession of faith: "I was already sure, when I wrote *The Occult World*, that the Theosophical Society was connected, through Madame Blavatsky, with the great Brotherhood of Adepts I described. I now know this to be the case, with much greater amplitude of knowledge." Little did our loyal friend fancy, when he was penning these lines, that his assertion would one day be capable of corroboration by the testimony of thousands. But such is now the state of the case. Sceptics and prejudiced or interested witnesses in general may scoff as they like, the fact cannot be gainsaid. Our friends—and we have some who regard us neither as lunatics nor impostors—will at least be glad to read the statement which follows.

While at Madras, we were told that a well-known Tamil scholar, a Pandit in the Presidency College, desired to have a private conversation with us. The interview occurred in the presence of Mr. Singaravelu, President of the Krishna Theosophical Society, and of another trustworthy Theosophist, Mr. C. Aravamudu Ayangar, a Sanskritist, of Nellore. We are no more at liberty to repeat here all the questions put to us by the interviewer than we are to divulge certain other facts which would still more strongly corroborate, our repeated assertions that (1) our Society was founded at the direct suggestion of Indian and Tibetan Adepts; and (2) that in coming to this country we but obeyed their wishes. But we shall leave our friends to draw their own inferences from all the facts. We are glad to know that the learned Pandit is now engaged in writing, in the Tamil and Telugu languages, a more amplified narrative than he has given here; and that he is taking steps to obtain certificates of respectable living witnesses who heard his Guru pre-figure the events which have had so complete a fulfilment.

STATEMENT OF THOLUVORE VELAYUDHAM MUDALIAR, SECOND TAMIL PANDIT OF THE PRESIDENCY COLLEGE, MADRAS.

To the Author* of Hints on Esoteric Theosophy:

Sir,—I beg to inform you that I was a Chela of the late “Arulprakasa Vallalare,” otherwise known as Chidambaram Ramalinga Pillai Avergal, the celebrated Yogi of Southern India. Having come to know that the English community, as well as some Hindus, entertained doubts as to the existence of the Mahatmas (adepts), and, as to the fact of the Theosophical Society having been formed under their special orders; and having heard, moreover, of your recent work, in which much pains are taken to present the evidence about these Mahatmas pro and con—I wish to make public certain facts in connection with my late revered Guru. My belief is, that they ought effectually to remove all such doubts, and prove that Theosophy is no empty delusion, nor the Society in question founded on an insecure basis.

Let me premise with a brief description of the personality of and the doctrines taught by the above-mentioned ascetic, Ramalingam Pillai.

* [A. O. Hume.]

He was born at Maruthur, Chidambaram Taluq, South Arcot, Madras Presidency. He came to live at Madras at an early period of his career, and dwelt there for a long time. At the age of nine, without any reading, Ramalingam is certified by eyewitnesses to have been able to recite the contents of the works of Agastia and other Munis equally respected by Dravidians and Aryans. In 1849, I became his disciple, and, though no one ever knew where he had been initiated, some years after, he gathered a number of disciples around him. He was a great Alchemist. He had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food. He had also the wonderful faculty of reading other men's minds. In the year 1855, he left Madras for Chidambaram, and thence to Vadulur and Karingooli, where he remained a number of years. Many a time, during his stay there, he used to leave his followers, disappearing to go no one knew whither, and remaining absent for more or less prolonged periods of time. In personal appearance, Ramalingam was a moderately tall, spare man—so spare, indeed, as to virtually appear a skeleton—yet withal a strong man, erect in stature, and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Toward the end he let his hair grow long, and, what is rather unusual with Yogis, he wore shoes. His garments consisted but of two pieces of white cloth. His habits were excessively abstemious. He was known to hardly ever take any rest. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

As he preached against caste, he was not very popular. But still people of all castes gathered in large numbers around him. They came not so much for his teachings, as in the hope of witnessing and learning phenomena, or “miracles.” with the power of producing which he was generally credited; though he himself discredited the idea of anything supernatural, asserting constantly that his was a religion based on pure science. Among many other things he preached that:

(1) Though the Hindu people listened not to him, nor gave ear to his counsels, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the custodians of the secret—the Mahatmas—to foreigners, who would receive it with joy;

(2) That the fatal influence of the Kalipurusha Cycle, which now rules the world, will be neutralized in about ten years;

(3) That the use of animal food would be gradually relinquished;

(4) That the distinction between races and castes would eventually cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India;

(5) That what men call “God” is, in fact, the principle of Universal Love—which produces and sustains perfect Harmony and Equilibrium throughout all nature;

(6) That men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, etc., etc.

In the year 1867, he founded a Society, under the name of “Sumarasa Veda Sanmarga Sungham,” which means a society based on the principle of Universal Brotherhood, and for the propagation of the true Vedic doctrine. I need hardly remark that these principles are identically those of the Theosophical Society. Our Society was in existence but for five or six years, during which time a very large number of poor and infirm persons were fed at the expense of its members.

When he had attained his 54th year (1873), he began to prepare his disciples for his departure from the world. He announced his intention of going into Samadhi. During the first half of 1873 he preached most forcibly his views upon Human Brotherhood. But, during the last quarter of the year, he gave up lecturing entirely and maintained an almost unbroken silence. He resumed speech in the last days of January, 1874, and reiterated his prophecies—hereinafter narrated. On the 30th of that month, at Metucuppam, we saw our master for the last time. Selecting a small building, he entered its solitary room after taking an affectionate farewell of his Chelas, stretched himself on the carpet, and then, by his orders, the door was locked and the only opening walled up. But when, a year later, the place was opened and examined, there was nothing to be seen but a vacant room. He left with us a promise to reappear some day but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world. Such, in short, is the history of this great man. The facts I have referred to above are within the knowledge of thousands of people. His whole occupation was the preaching of the sublime moral doctrines contained in the Hindu Shastras, and the instilling into the masses of the principles of Universal Brotherhood, benevolence and charity. But to his great disappointment he found among his large congregations but few who could appreciate his lofty ethics. During the latter part of his visible earthly career, he often expressed his bitter sorrow for this sad state of things, and repeatedly exclaimed:

“You are not fit to become members of this Society of Universal Brotherhood. The real members of that Brotherhood are living far away, towards the North of India. You do not listen to me.

You do not follow the principles of my teachings. You seem to be determined not to be convinced by me. YET THE TIME IS NOT FAR OFF, WHEN PERSONS FROM RUSSIA, AMERICA (these two countries were always named), and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only, will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that THE BROTHERS WHO LIVE IN THE FAR NORTH will work a great many wonders in India, and thus confer incalculable benefits upon this our country.”

This prophecy has, in my opinion, just been literally fulfilled. The fact, that the Mahatmas in the North exist, is no new idea to us, Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India, is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose directions the Theosophical Society was subsequently founded.

THOLUVORE VELAYUDHAM MUDALIAR, F.T.S.

MUNJACUPPUM SINGARAVELU MUDALIAR,

President of the Krishna Theosophical Society.

Witnesses: { COMBACONAM ARAVAMUDU AYANGAR,

Fellow of the Nellore Theosophical Society.

“The official position of Vellayu Pandit as one of the Pandits of the Presidency College-is an ample guarantee of his respectability and trustworthiness.”

G. MUTTUSWAMY CHETTY,

Judge of the Small Cause Court, Madras,

Vice-President of the Madras Theosophical Socy.

This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith.

The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris. In June, we were told to proceed to the United States, where we arrived July 6th.* This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called “materialization of Spirits.” November, 1875, the Theosophical Society was founded, and it was not until 1878, that the correspondence began with friends in India, which resulted in the transfer of the Society's Headquarters to Bombay in February, 1879.

* [A. P. Sinnet in his *Incidents in the Life of H. P. Blavatsky*, p. 175, gives the date of July 7th, and this latter date is supported by H. P. B. herself in one of her letters to her Russian relatives (*The Path*, IX, Feb., 1895, p. 385). This uncertainty may never be fully cleared up.—Compiler.]

IS BELIEF IN OMENS A SUPERSTITION?

[*The Theosophist*, Vol. III, No. 10, July, 1882, p. 249]

[In reply to a correspondent's questions about omens, H. P. B. wrote:]

It cannot be denied that there are correspondences, relationships, and mutual attractions and repulsions in Nature, the existence of which scientific research is constantly making more apparent. Nor can it be contradicted that, under this law, the theory of omens and portents has some basis of truth. But the credulity of the superstitious has carried the matter to absurd lengths. The subject is too vast to enter upon until we have exhausted the more important branches of Occultism.

A STORM IN A TEACUP

[The Theosophist, Vol. III, No. 10, July, 1882, pp. 249-250]

We print elsewhere letters from two estimable ladies—members of the British Theosophical Society—protesting against a short article—“A Sad Lookout”—printed in our April number. We make room for them most willingly to prove that we are ever ready to give a fair hearing to both sides of a question. As the testimony of two witnesses outweighs that of one, we might perhaps hang our harp on the willow, and say no more of it, only that the few lines of private opinion, quoted from a private letter (and this is the only indiscretion we plead guilty to) has raised such a pother as to necessitate a reply. A storm in a teacup we should have called it, but for the grave interference of no less a personage than our kind and esteemed friend, the President of the British Theosophical Society in his proper person and official capacity, and the indignant protests of several other prominent Theosophists and Spiritualists. And, now, what is the magnitude of our offence?

Indeed, Dr. Wyld, while condemning the opinion of the Fellow who expressed it, as a “gross exaggeration” and an “indiscriminate libel,” repeats in substance the very allegation in our short editorial remark, not one word of which do we feel ready to retract. If we are quite prepared to regard the denunciation of our Brother Theosophist as a “gross exaggeration,” we are not at all sure that it is a “libel.” What he says is that “in many cases” Spiritualism has degenerated “into the grossest and most immoral forms of Black Magic.”

Now, many cases are not “all” cases, and the educated and pure-minded Spiritualists, who have “out-grown” the crude incipient stage of phenomena-craving, can hardly be prepared to answer for what takes place in the homes and private circles of the masses of less advanced Spirituualists. Having been personally acquainted in America with a number of nonprofessional mediums of all classes and stations in life, who have sought our advice and help to escape from obsession by “materialized Spirit-husbands and wives,” and others who were delighted with, and felt quite proud of such an intercourse, as regards America we speak—to our regret—avec connaissance de cause. Thus, while we may concede that, so far as the use of the word “majority” may be taken exception to as an exaggeration when applied to those who favour or tolerate immorality, yet it is nevertheless true that until the actual majority of recognized Spiritualists unite to drive out and show up those who are given over to the highly dangerous practices—positively identical with those of “Black Magic”—denounced by our British member, the taint must cover even the innocent. Pure minds such as those of the late Epes Sargent, of Dr. Wyld, and others, have felt this for years. So bad were things once in America—and our editorial remark, in its first sentence applied but to the American Spiritualists (please see April number of *The Theosophist*, p. 174, col. 1) *—that some of the best Spiritualists shrank from openly admitting their adherence to the movement, especially when the now happily dying out foul heresy of “Free Love” was in vogue. Our friends may pick and choose their circles as carefully as may be, yet except when a few trustworthy and highly pure and moral mediums are employed, they will never be safe from the invasion of “Western Piśachas.”†

* [“A Sad Lookout,” April, 1882, in the present Volume. —Compiler.]

† [What are the lying “Spirits” described by J. P. T. in *Light* in “Uncertainties of Spirit Identity” but full blown Piśachas?

Nor can they protect themselves from the hearing of monstrous sentiments from or through the mediums, until a closer study has been made of intermundane intercourse.

Therefore, we refuse to plead guilty for saying, in *The Theosophist*, that which is repeated with very little variation by Dr. Wyld in *Light*. We ask any unprejudiced reader to decide whether we have said, or even implied, in our dozen of editorial lines, any more than what Dr. Wyld admits and confesses in the following:

I have always held that mediumship, and especially physical mediumship [and who ever spoke of subjective mediumship in the article that gave offence?—Ed. *The Theosophist*], was beset by such dangers to health and morals, that none except the most unselfish could practise it without injury to themselves and others.

Again:

I have also held that not only has much falsehood been spoken by mediums, but that no high spiritual truths have been for the first time revealed to us by modern mediums . . .

And again:

That many abominations have infected the selfish practitioners of Spiritualism is quite well known, but . . . very many modern Spiritualists in London are and always have been examples of all which is good and true.

And who ever said to the contrary? Among other Spiritualists who have protested, M.A. (Oxon) hopes that “*The Theosophist* will disavow the stupid libel on honourable, reputable, and able persons, whose sole care is the search of truth.” We are sorry to be unable to “disavow” that to which we do not plead guilty. *The Theosophist* is ever ready to honestly disavow any false accusation imprudently published in its pages either with conscious intent or unconsciously. But, then, we must be shown that a libel has been uttered, and that is what in the present case we emphatically deny. Though no Spiritualist organ has ever yet retracted a single one of the many gratuitous and dishonouring calumnies, nor one of the vile and real libels so repeatedly published by their correspondents against the editor of *The Theosophist*

(not even Light, since in the lame excuse, called forth from its Editor by “C. C. M.’s” gentle reproof in its issue of May 13th, we certainly see no retraction whatever), the organ of the Theosophists would most assuredly have made every amende honorable, had it by intent or otherwise ever “libelled” any of the “honourable, reputable, and able persons” in London. And, since the words of our editorial article, viz.: “Of course, it is needless to say, that highly educated and refined Spiritualists will ever avoid such séance rooms,” etc.—cover entirely the ground, and thus disavow in anticipation any such implication as is made against us, it is useless to say any more. In remarking as we did that “the majority of Spiritualists will do everything in their power to attract the Western Piśachas,” i.e., the “John Kings” and the “Peters,” we have accused them of no immorality, but only of that, which no Spiritualist will ever deny, since their papers are full of tales of the prowess of these illustrious personages, whose generic names are but masks concealing some unmistakable Piśachas. To attract these it is sufficient to frequent the circles which the creatures grace with their presence.

Meanwhile, let those who would learn something about the doings of the Incubus and Succubus forms of Piśacha obsession, consult some of our Hindu Theosophists, and read the highly interesting works of the Chevalier Gougenot des Mousseaux (*Mœurs et Pratiques des Démons*; *La Magie au Dix-neuvième Siècle*, etc., etc.). Though a bigoted Catholic whose sole aim is to bolster up the devil theory of his Church, this author’s facts are none the less valuable to Spiritualists and others.

If “the search of truth” is the sole or main care of “honourable, reputable and able” Spiritualists, there are quite as honourable, reputable and able Theosophists who claim the same privilege. And, having found out that portion of it which identifies some (not all of course) of the Western “guides” and materialized “angels” with the “unclean spirits,” known for many centuries in India as the Piśachas, they fearlessly proclaim it and utter the word of warning, as in duty bound.

SPIRITUALISTIC MORALS IN LONDON

[The Theosophist, Vol. III, No. 10, July, 1882, p. 251]

[Replying to a correspondent's letter on this subject H.P.B. wrote:]

It never, for one moment, entered our thoughts to imply that the "majority of London Spiritualists" were either depraved or immoral. We deny it. What we wrote in so many words was that this "majority" in their dangerous blindness and overconfidence in the powers controlling mediums, would be always attracting Piśachas, and that unconsciously, since they are ignorant of their true nature. Not all of these Piśachas are necessarily bad "Spirits," nor are they all Incubi and Succubi. But of what nature, we ask, can be, for instance, a "Spirit," who "emits such a cadaverous offensive smell" as to make every person present at the séance "sick at stomach"? We have it from Miss Emily Kislingbury (a lady whose veracity no one would ever doubt) who often told us about this London female Piśacha, materializing through a lady medium who must remain unnamed. We have never been present at a materializing séance in London; therefore, we know nothing of such; yet we have a right to judge by analogy, since we are thoroughly well acquainted with American mediums and their séance rooms, and that a great percentage of the most celebrated mediums in London are Americans.

What we have said in our leading editorial ["A Storm in a Teacup" above] is quite sufficient to define our position and exonerate us from any such vile thought in connection with the educated London Spiritualists. But as regards America hardly three years ago, it is quite another affair, and we maintain our denunciation at the risk of, and notwithstanding all the protests and filth that is sure to be poured on our heads for it, by some spiritual organs of that country.

We speak but the truth, and feel ready to suffer, and are prepared for it; aye, ready even for something more terrible than the cheap abuse and numerous libellous stories told about us by some amiable American contemporaries.

If, thereby, we can warn and save but one honest sincere Spiritualist, out of the alleged twenty millions or more of believers of Europe and America, that abuse will do us good. And that—as concerns the United States at least—we have said nothing but the truth, facts and history are there to support our statements. There were, and still are (unless we have been misinformed) communities in New York which bear fancy Greek names—as, for example, that of Stephen Pearl Andrews—the “Pantarch,” whose members are mediums and whose moral code is based upon the filthy doctrine of Free Love. Of this school Mrs. Woodhull and Miss Claflin were chief female apostles; and it is not only a common rumour, but a fact—corroborated by numerous publications in the Woodhull and Claflin’s Weekly, a journal conducted by these two famous sisters for several consecutive years—that their pernicious doctrines were derived, as alleged by themselves, from spiritual “controls.” These had wide acceptance among, and were largely put into practice by the Spiritualists. And there were, as we were informed, secret lodges, or Agapae, where the genuine Black Magic of Asia was taught by the late P. B. Randolph, and sensuality was at least preached and advocated—as everyone can see by reading any one of the numerous works of this man of genius finally driven by his Piśachas—to suicide. Also there were and are male and female mediums—public and private who boasted publicly and in our hearing of marital relationships with materialized Spirits, and—in the case of the Rev. T. L. Harris, the great poet, mystic and Spiritualist—alleged parentage is claimed of children begotten by him in a revolting union with his “Spirit-wife.” All this is History. If we knew as much about European Spiritualists, we would not shrink from saying so. But as we do not know it and never said so, we deny the imputation altogether.

**COMMENTS ON EXPERIMENTAL STUDIES
ON THE NERVOUS FLUID***

[The Theosophist, Vol. III, No. 10, July 1882, pp. 255-257]

[H. P. B. comments on a review of Dr. Chevillard's work on nervous phenomena and the rational of spiritistic manifestations in a brief introduction and some footnotes.]

The readers of this magazine, and especially the Fellows of our Society, will remember that we have always maintained that the mediumistic rapping is produced by a correlation of vital force, emitted from the person of the rapper, with the potential energy of the ether (akaśa). This theory seems to be fully corroborated by the discoveries of Professor Chevillard.

One of the best and most intelligent mediums in the world once told us that she never knew a medium, who could be called perfectly healthy, each usually having a scrofulous, phthisical, or other blood taint.

We only know Dr. Chevillard's work through Mr. Rouher's review, and so are not in a position to express an independent opinion as to its merits. But we see no mention in the above article about that most striking of all the mediumistic phenomena, "materialization"—the apparition of moving, and often speaking, forms believed to be those of dead persons.

* [Dr. A. Chevillard, *Études expérimentales sur le fluide nerveux et solution définitive du problème spirite*. Paris: Corbeil, 1869. 8vo.]

Nor is there any indication that either author or reviewer has ever seen the projection of the “double” or Mayavi rupa, of a living man. A vast unexplored field invites the researches of the European men of science, and we trust that the announced intention of the great French Academy to take up the work, may not end in promises. Anyhow, our Asiatic readers now see that Occult Science is beginning to have from Western biologists the attention it deserves.

THE FELLOW WORKER

[The Theosophist, Vol. III, No. 10, July, 1882, p. 257]

Among the pleasantest memories of our late visit to Bengal is the recollection of the number of delightful friends whom we were fortunate enough to make. Many of these joined our Society, and are now giving it their full sympathy and co-operation. We found among the Bengalis some whom we would be glad to introduce into European social circles as types of the true Hindu gentleman, and whom we would not be afraid to match with their best men for intelligence, graciousness of manner, and purity of character. Unhappily for India this side of native character is seldom seen by the governing class. Through distrust and class prejudice, they have fixed a social gulf between the two races which few have had the boldness to cross. We hear and read from them much about the defects of character in the Bengali Babu, but seldom see justice done to their sterling traits of character. “Babudom”—Babusthan would be the better word, perhaps, if they wanted to invent one—is to most Europeans a synonym of contempt for an Indian nation, which can probably boast among its fifty-five millions (51/2 kotis) as great a percentage of intellectual power as any nation of the West; and which, if deficient in the virile courage that makes the warrior, is nevertheless endowed in a large degree with those milder and higher traits which make the philosopher, the poet, and the religious devotee.

If these views should strike Anglo-Indians with some surprise they have only to realize that we have met the Bengalis on the footing of equality and fraternity, and have thus been given a deeper insight into their natures than they. But our present purpose is not to enter upon a subject so general, but to introduce to native notice a new magazine just started by a Bengali gentleman of the above type, a Fellow of our Society, for whom we have a sentiment of affectionate esteem. It is called the Fellow Worker, and is published as the English organ of the Adi-Brahmo Samaj. It is a well-printed magazine, and, if the contents of the succeeding numbers shall come up to the standard of the present one, it is likely to have a prosperous and useful career. We bespeak for it liberal patronage. Next month we will copy from the May number an article on Buddhism and Brahmanism, which will interest our friends in Ceylon.

A TRUTH-SEEKER AROUND THE WORLD*

[The Theosophist, Vol. III, No. 10, July, 1882, pp. 257-58]

At the time of Mr. Bennett's visit to Bombay it was made known that he was on a voyage around the world at the request of the subscribers to his journal, the Truth-Seeker, and at their expense. This latter fact at once attests the popularity of Mr. Bennett in America among the freethinking classes, and their probable numerical strength; for unless the number were large, no fund so considerable as this journey requires could have been raised by a popular subscription of five dollars from each contributor.

* A Truth-Seeker Around the World: a Series of Letters written while making a Tour of the Globe. By D. M. Bennett. Vol. 1. From New York to Damascus. New York, 1881-82.

Mr. Bennett's observations of travel have been regularly published in his journal in the form of letters, and the portion of the trip between New York and Damascus has just appeared in a thick volume of 836 pages, profusely illustrated, and having a well-engraved portrait on steel of the author. Mr. Bennett is a type of a class very numerous in the United States, and which has recruited some of the ablest men in American public life—that of the self-made. By dint of strong natural endowments of mind, backed by a store of bodily vigour, they have forced their way into public notice and popular leadership, often despite obstacles fit to crush all hope out of weaker characters. A representative man of this class was the late distinguished American journalist and politician, Horace Greeley, founder and editor of the New York Tribune; and one cannot turn over a leaf of American history without seeing the traces of similar minds having been at work. Mr. Bennett's path to authorship and leadership in the Western Freethought movement did not run through the drowsy recitation rooms of the college, nor over the soft carpets of aristocratic drawing rooms. When his thoughts upon religion filled his head to overflowing, he dropped merchandising and evolved into editorship with a cool self-confidence that is thoroughly characteristic of the American disposition, and scarcely ever looked for in any other race. "The Americans invented the monkey and shod the mosquito"—is a Russian proverb expressive of the popular idea in that country of the cleverness of their trans-Atlantic friends. One would naturally look, then, to find in a book by such a man rather strength than finish, many quaint original views of foreign people and countries without any pretence of that polish which marks the literary productions of the university graduate. And such, indeed, is what one sees in the volume under notice. The author's mission was the unique one of studying and reporting upon the religious state of the world from the freethinker's point of view. It may be described as an anti-missionary or anti-religious pilgrimage; a commission to discover not alone how little or much good the missionaries are doing to the "Heathen," nor how good or bad are the various other Christian nations, but also whether Christian America can draw any good lessons in morals or religion from the hoary civilizations of Asia.

This duty Mr. Bennett has performed to the extent possible within the brief time allowed him in each country to look over his ground. He makes many shrewd observations, more particularly in Europe and the Holy Land, where his long previous study of Christianity fitted him to grasp its relations with the state of things he witnessed. His is not a book to be read with either pleasure or patience by the professed Christian, but it is admirably adapted to his audience; and the popular receptions which, in the latest advices from America, are reported as being given to him by crowds of sympathizers all along the line of the Pacific Railway, show that he has largely added to his influence with that rapidly-growing party which is assailing Christian theology “from every coign of vantage.” Three volumes are to complete the work, and the three are advertised at the remarkably low cost of five dollars, or about Rs. 13-2-0.*

* [Consult the Appendix of the present Volume for biographical data about D. M. Bennett.—Compiler.]

AN “HONEST” ENQUIRY INTO THE AIMS OF OUR SOCIETY

[The Theosophist, Vol. III, No. 10, July, 1882, p. 258]

(A Pamphlet published by a good and Holy Man.)

We have been kindly favoured with a copy of a little pamphlet entitled: “THE THEOSOPHICAL SOCIETY AND ITS FOUNDERS; an honest Enquiry into their Aims and Proceedings.” MAGNA EST VERITAS (!!).

We have no doubt that the compiler is a good, simple man, very modest—since his compilation is published anonymously—and means well, as his production is sold by the Christian Tract Society, evidently under the auspices of the good missionaries.

But good intentions alone will not unfortunately suffice to produce a useful, or even a readable, pamphlet; some mental capacity is requisite to understand the points at issue, and some judgment to avoid reproducing, under the belief that they are facts, fictions, and forgeries, put forward by less well-intentioned persons than himself and patrons. That the compiler is well intentioned (to his own party) no one can doubt. He is well intentioned—for, he writes *pro bono publico*; that his character is saintly, may be inferred from the holy horror he shows at the undeniable deceit, perversity, and ungodliness of the heroes of his exposé—the Founders of the Theosophical Society; and that he is a man of culture—who can doubt—since he calls Madame Blavatsky “a liar”? She is a liar, he says, since she publicly denies in print that “the Theosophical Society was ever a Branch of the Arya Samaj.” And yet her above-given statement is proved by documentary evidence over the signature of Swami Dayanand himself in the Extra Supplement to this issue (which please read). Among the many truthful statements in this “Honest Enquiry” into the proceedings of the leading Theosophists, we find such sensational news as the following: “Mr. Sinnett before bringing out his book, entitled *The Occult World*, had several private interviews with the Pandit (Dayanand) from whom he borrowed many ideas respecting ‘Yog Vidya’ (i.e. Occult Science). Accordingly, Mr. Sinnett cannot lay claim to the originality of the work”!! If the good compiler, who winds up by begging (vain prayer, we fear!) that the world may hear no more of Theosophy, could only realize the number and extent of the misstatements that he has succeeded in embodying in his little pamphlet, we fear that his remorse would prevent him from undertaking any such literary work in the future, which—would be a pity.

THE “POLITICAL” SIDE OF THEOSOPHY

[The Theosophist, Vol. III, No. 10, July, 1882, pp. 259-260]

For over two years ever since the now exploded craze of suspecting Madame Blavatsky of being a “Russian spy,” was blushinglly consigned to the limbo of dead delusions by the gentlemen of the Foreign Office—public opinion has been as changeful as a monsoon sky regarding its duty to recognize the rights of Theosophy to a hearing. Yet hardly any have viewed it as anything worse than a mild lunacy of its two modern Founders and their devotees—an abnormal mental state which might make people stand on their heads, and gravely speculate whether the moon is, or is not made of green cheese. But the cry of “wolf” is raised once more, and, this time by an Editor who, metaphorically, shows his teeth. Colonel Olcott’s farewell lecture at Madras seems to have deprived the keen and far-seeing alarmist of the Indian Daily News of his sleep and appetite. In the laudable and philanthropic appeal of our President to the native graduates of the Universities of India to employ their talents and education for a holier and more patriotic object than that of aping European vices, or turning themselves into caricatures of Bradlaugh and Ingersoll; in the wise and well-meaning advice to form into societies for the elevation of public morals, the dissemination of knowledge throughout the land, the study of Sanskrit (thereby to dig out of their ancient works the inexhaustible lore of archaic Indian wisdom), the Jeremiah of Calcutta detects a black cloud of threatening political omen. He sees the rat in the air.

There is, for him, in Colonel Olcott's language, a mystic meaning, a kabalistic portent, a smell of blood. Indeed, blind must be that man who could fail to perceive that "the formation throughout India of affiliated (literary) societies, the members of which should recognize the necessity for the strictest discipline, and the most perfect subordination to their leaders," would become pregnant with potencies of political cataclysms! The implication—in the present case, however, being from premises spontaneously generated in the substrata of the editorial consciousness, with no colour whatever from anything Colonel Olcott has ever said—can have but one of two *raison d'être*: (a) a rich exuberance of postprandial fancy; or (b) a determined purpose to harm a Society, which must inevitably do good to the future generations of Indians, if it fail to do as much for the present one. We wonder that the sagacious editor, in his hatred for Madame Blavatsky's nationality, has failed to pounce upon Colonel Olcott's lecture on "Zoroastrianism," at Bombay, since his appeal to the Parsees to form into a sacred and national league to save their Zend Avestas and Desatirs from utter oblivion, or desecration at the hands of the one-sided, prejudiced Orientalists, was as ardent [as] and far more clearly defined than the similar advice given to the B.A.'s and M.A.'s of Madras. What else than red revolution can such language mean as this, which he addressed to the University graduates, when urging them to form a "national union for the propagation and defence of Hindu nationality, if not Faith:" "If," said he, "you could but organize into one grand union throughout the three presidencies, first, for self-culture; and, then, for the improvement of Hindu morals and spirituality, and the revival of Aryan science and literature; if you would encourage the foundation of Sanskrit schools, etc., etc.;" the other suggested objects being support of Pandits, printing vernacular translations from the Sanskrit, the writing and circulation of religious tracts, catechisms, etc., the setting their countrymen an example of virtue, and the suppression of vice. Clearly, all this cleansing of Hindu morals and revival of Aryan learning, needs looking after; and it would not surprise us to hear that Sir Frank Souter had been asked by the News editor to watch our Headquarters for dynamite done up in catechism covers!

But if the advent of two foreigners (a Russo-American and a full-blown American) to India “who preach up the love of learning” may, and ought to be construed into their “really preaching a political movement,” how is it that Indian Universities, left for years in the sole care of “foreigners,” of German and other Principals; Jesuit colleges, entirely in the hands of German Roman Catholics; and Mission Schools conducted by an army of American padris, provoke no such political fear? Where, we ask, is the “strictest discipline and the most perfect subordination to their leaders” more demanded and enforced than in such sectarian bodies? The farseeing editor is right in his pessimistic remarks upon Mr. A. O. Hume’s kind letter in answer to his cry of alarm. Neither the President of the Eclectic Theosophical Society, nor yet the “English section of the Theosophical Society,” can know from their Simla heights “the whole of the purposes of the two leaders”; for instance, their present determined purpose of proving, by their deeds and their walk in life, that some editors must be no better than “windbags.” And he is also as right in remarking that since the words of Colonel Olcott have been literally reported—*scripta manet* as he says—that will allow the public to acquaint themselves with the exact words of the lecturer, and so turn the laugh on the doughty editor. And since he started with the half of a Latin proverb—to his *scripta manet* (it is singular that he did not use the plural)—we retort the other half *verba volent*, and consign his words to the winds. Yet, not altogether; for we keep a special scrapbook where are gummed for the instruction of the coming race of Theosophists the records of fatuous attacks upon ourselves and our cause.

THE “VEDA OF THE BUDDHISTS”!

[The Theosophist, Vol. III, No. 10, July, 1882, p. 260]

Sceptics often taunt the Spiritualists with the fact that their mediums, though claiming to be inspired and “controlled” by the spirits of the great men of the past, including the most eminent philosophers, historians, scientists, and religious teachers, rarely tell us anything of any value. Worse still, that they utter too often the merest trash and try to father it upon some great man, who is not here to protest against such trickery. The point is but too well taken, as every candid Spiritualist is ready to confess, and, though there is an increasing disposition to look more to the matter uttered by the medium than the alleged source, yet there are still hosts of credulous devotees who swallow the dose for the sake of the label. We were personally acquainted, in America, with several worthy Spiritualists of both sexes, and have heard of others in Europe, who innocently claim to know and be personally guided by Jesus Christ; some going so far as to aver that he has appeared to them as a “materialized” form in mediumistic circles, and one—a well-known public lecturer on Spiritualism—having the hardihood to say that Jesus had thus stood before one of the lecturer’s audiences in a public hall, and “nodded approvingly” to indicate his concurrence.

These reminiscences are called up by a letter to the Herald of Progress, from a sensible correspondent, who shows up the stupid ignorance displayed by a “speaking medium”—a platform lecturer who pretends to be controlled or inspired by some spirit—at Manchester recently.

At a public meeting the audience was given permission to name the subjects of discourse. The one chosen was “Rig-Veda: what is it? how long has it existed? and in what form was it given to the world?” A good subject in any case, and an especially good one to let the “spirits” try their hand at. They tried; and—here is the result: The Vedas—the audience were told—is “the sacred book of the Buddhist; it was written on the banks of the Ganges; it dated back 700 years before the birth of Jesus!” Shades of Veda-Vyasa and all the glorious company of the Rishis and Munis! What next? And to think that Manchester is but a few miles comparatively from Oxford, where Professor Max Müller is at work on his Vedic translations, and Professor Monier Williams and his protégé Pandit Shamji Krishnavarma, F.T.S.,* are laying the foundations of the Indian Institute! Death is an ugly thing to face at best, but a tenfold pang is added to it when one thinks how humbugging “trance speakers” will be free to play ducks and drakes with one’s reputation and one’s writings, after one’s death if they choose; and how some will be sure so to choose.

* [See Vol. I, p. 437, for pertinent data about this very remarkable scholar and his relation with the Founders.—Compiler.]

SINGING ANIMALCULES

[The Theosophist, Vol. III, No. 10, July, 1882, p. 262]

The editor of the Religio-Philosophical Journal has microscopic intuitions, it seems. In a recent number he says: “There are animalcules, we have no doubt, that have a voice as sweet and melodious as the morning songsters as they welcome the opening day with their loud acclaims.” This is the farthest stretch of fancy within our recollection.

We have heard of singing mice, and only the other day science has discovered through the person of one of her learned German zoologists that the lizard, hitherto believed voiceless, was likewise a candidate for the opera, would that pretty “insect” but consent to open its larynx a little wider. But fancy a concert of animalculae in a drop of editorial ink! We can now well imagine, why some of our contemporaries write so sweetly about us. When the editor of the Religio-Philosophical Journal called us such sour names—as he often indulged in, and as he did but the other day in his paper—the animalcular orchestra must have been playing discords. Perhaps the conductor had gone to an adjacent globule to hear some new Zoophyte soprano, and the sweet songsters had no one to guide them?

**SYMPATHY FROM THE FOUNDERS OF
THE THEOSOPHICAL SOCIETY**

[The Philosophic Inquirer, Madras, July 23, 1882]

To the Editor, Philosophic Inquirer.

My dear Sir and Brother,—I send you the enclosed letter from Colonel Olcott—who has just left for Ceylon—to be inserted in your journal. It is addressed to “Theosophists,” and I hope sincerely may do you good, were it but by showing them the sympathy their President feels for you—the latest victim of the Expurgatorial Bull of the Freethought Union’s Pope. I also trust that our numerous Fellows of Madras and other parts of India, will not, after reading it, remain indifferent to the appeal, but will endeavour to show that our Society is a real, not a nominal “Union”; and that it stands on too high a moral platform for them to permit to any of its members expressions and acts so redolent of sectarian intolerance and wretched bigotry as those we find in the abortive little stranger, called Thinker, the organ of the Madras “Freethought Union.”

Yes, as free—I fear, as Roman Catholics are to join a Masonic Lodge or take communion in the Methodist Church. Envidable freedom indeed! Free to move, and think and have their being, within the narrow circle of that marvellous Union’s By-Laws and Rules; but forthwith excommunicated, the moment they dare to step outside that circle, to think for themselves, or forget their slavish allegiance to these great champions of mental freedom. Oh, poor sheep of the Panurgean flock; docile animals, obediently trotting in the track of their leading ram! And now your benighted Madras can fairly claim to have made itself a rival to old proud Venice, for it also has its “Dravidian” Council of Ten. Fancy only, a Council of hardly bearded Inquisitors and Senators, of lads masquerading as stern judges, inexorable as Fate itself, sitting in midnight Council and refusing to accept “the resignation,” but “removing”—like a cancer from a healthy body (?)—the resigners. Such delinquents as Mr. P. Murugesu Mudaliar, our Brother, who have profaned the sanctity of the Madras H.F.U. by adding to the appellation of Freethinkers that of F.T.S., i.e., who have become real, broad Catholic freethinkers, instead of remaining the humble “personal attendants”—a kind of secularistic javan—of a “V.V.N.,” ought to feel more proud than grieved at such a “removing.” The word removing is good, and really ought to be adopted by all the freethinking “B.A.’s” of the H.F.U. We have several real not bogus Freethinkers in our Society at Bombay—the most inexorable among whom, as regards “ghosts” and “spirits,” is Dr. Dudley of America, now its Vice-President and for two years its President. Upon reading that we were “dubbed with the significant appellation of ‘Pseudo-Mesmerists’”—“significant” in its insignificance, of course—they laughed over the H.F.U. to their heart’s content; but doubted whether our American Freethinking F.T.S., some of the most prominent among whom have been Fellows of our Society from the beginning, would feel very proud of their Madras colleagues.

Thus, I hope, Mr. P. Murugesu Mudaliar will survive the shock, and console himself with the thought that there are even more “pseudo” freethinkers than pseudo-mesmerists in this world of Maya; for the true Secularist has never yet aped the ways of the Romish Church. And the Free-thinking editor of the *Philosophic Inquirer* may well take example from such noble-minded, liberal freethinkers as Mr. H. G. Atkinson, notwithstanding his utter disbelief in Ghosts, and spiritual communications—a disbelief in which the Founders of the T.S. follow suit, and concur entirely with him—this broad-minded gentleman, sent to Mr. W. H. Harrison, the editor of the *London Spiritualist*, who does believe in Ghosts—the following which we copy from *Psychê*, formerly the *Spiritualist*.

Mr. Atkinson, the author of *Letters to Miss Martineau*, writes for publication:

My dear Harrison,—You are quite welcome to use my name; it may indicate that non-spiritists are your friends, and appreciate your scientific purpose and philosophical freedom. I have always said that your conduct in editing *The Spiritualist* was almost fair, enlightened and praiseworthy. Wishing you all success.

Very truly yours,

HENRY G. ATKINSON.

Boulogne-sur-Mer, May, 1882.

Our firm belief is that Mrs. Annie Besant and Mr. Charles Bradlaugh, one—whose great intellect and remarkable steadfastness of purpose has made her respected even by her enemies, and the other—himself the victim of unprecedented bigotry—would rather side with Mr. Atkinson than the “V.V.N.’s” and his coadjutors of the H.F.U.

Yours fraternally,

H. P. BLAVATSKY

Corresponding Secretary, Theosophical Society.

Bombay, July 14th, 1882.

OUR FOURTH YEAR

[The Theosophist, Vol. III, No. 11, August, 1882, p. 263]

The end of the third year of publication has come (Volume III ends with the September number), and still The Theosophist exists and thrives, despite its enemies. A large number who subscribed for it at the beginning are still its patrons, and, better yet, its friends. Its healthy influence upon Asiatic thought is greater than at any previous time, as the responses from all parts of India to the President's Circular, which appeared in the July number, plainly show. Time, which has torn the masks from so many false friends, has but made more evident the fact that The Theosophist and its founders are the staunch champions of every man and every movement whose object is to improve the intellectual, moral, and spiritual condition of the Aryan and Iranian races. The broad eclectic policy, promised for the magazine, has been rigidly adhered to, and to the extent of our ability we have tried to lay the truth about the world's archaic religions before an impartial world. This has been done at the heavy cost of a series of public attacks upon our good faith, and ungenerous misrepresentations of our motives, which, foreseeing, we might have easily avoided if we had been false to our convictions. The Asiatic public has given us the proofs of its sympathy in a support of the magazine as generous as perhaps we could have expected under the circumstances. Far more might have been done if our warmest friends had exerted themselves as a body to get new subscribers; but still the publication has more than paid its way as it is, and the entire profits have been given by the Proprietors towards the expenses of the Theosophical Society, as they will be, no doubt, in future.

We never set ourselves up as teachers of Aryan philosophy and science, but promised to give out, for the benefit of this inquiring age, such facts of interest as might come under our notice. Our great desire has been to foster a school of native students of, and writers upon, those majestic themes, and to arouse into vital activity the latent talent which abounds in the Indian race especially. Such will continue to be our endeavour, and as time runs on, this development must of necessity take place. Already it is most apparent that the seed we have sown is germinating; Sanskrit schools are springing up, the long-needed Catechism of Hindu Ethics is being advertised for publication, the esoteric meaning of the ancient religious books and ceremonial rites is being enquired into, societies to promote national culture are being organized, both as Branches of our Parent Society and independently; translations and commentaries multiply, and there is a larger demand for works by native authors than there ever was before. There is also noted an improved moral tone among Indian youth, and a warm and unprecedented interest among University graduates in their ancestral literature. All this is most cheering to the projectors of this magazine, and they assume the publication of its Fourth Volume with the greatest pleasure, seeing the happy results of past labour.

The Proprietors of The Theosophist have never touted for it, nor adopted the usual commercial expedients to secure for it a large circulation. They will not do so now: the merits of the publication must serve as its sole recommendation. If its friends, and especially the Fellows of our Society, can reconcile with their sense of duty to abstain from helping it, we shall not reproach them. All that need be said is, that the wider its circulation, the more will be done for the moral regeneration of India, and the more liberal will be our donations to the Society of our creation and our love. It would also be a kindly act if journals, friendly to us, were to announce our new Volume.

FOOTNOTES TO “A CIS-TIBETAN RAMBLE”

[The Theosophist, Vol. III, No. 12, August, 1882, p. 264]

[Captain A. Banon gives an interesting account of his travels in the Gungotri Valley and his visit to Thuling, in Tibet, where there is a lamasery belonging to the red-cap monks. He says: “The Thuling Lamas are great sorcerers; and can kill people at a distance by simply willing it.” H. P. B. comments on this:]

That they are possessed of great mesmeric powers is a fact. A month passed in their edifying company is conducive neither to spiritual enlightenment, nor purification of morality.

[The writer’s reference to “miracles performed by the Lamas” is commented upon by H. P. B.:]

Not by the high Lamas, or “Yellow-Caps,” who will never perform anything before a promiscuous crowd. But there will be “religious mysteries” in every great and small Lamasery, and the “Panchhen Rimpoche” or the High Lama of Tashi-Lhünpo, with all his gen-dun (clergy), will be investing newly-initiated gelungs with ngo-dhüb, or spiritual powers: for this year marks the end of an important cycle. But this is never performed publicly, but only behind the impassable barrier of the private sanctuaries of the Lamaseries, the Lha-khang, or inner temple.

[“The people of Tibet are much oppressed, as the eldest son in every family is made a Lama.”]

Our friend and correspondent was misinformed. This custom is a religious one, and weighs upon the Tibetans less than that of the Hindus in the performance of their caste and religious duties. They would not give it up, if they could.

[The writer states that it is the habit of officials, while passing through the country, to loot the people.]

True; but only in regard to Chinese officials, not to Tibetans.

["In spite of the miraculous powers of the Lamas, the country is misgoverned, and they seem a helpless lot"]

How does our correspondent know? Is it by relying on the information of a few illiterate native traders he might have talked with?

["At the beginning of the present century, they could not prevent the Nepaulese army sacking and pillaging the great Lamasery of Tashi-Lhünpo."]

Again, an error based upon the European ignorance about the real state of affairs in Tibet. In the first place, the Gelukpas, or Yellow-Caps, would rather submit to any sacrifice than to kill people—even their greatest enemies; such brutality is left to the Dug-pa sorcerers. Then it was not "at the beginning of the present century," that the Nepaulese army sacked and pillaged the great Lamasery of Tashi-Lhünpo, but in 1792; and in that year the Tashi-Lama was a child hardly ten years old, and his Regent, Chan-tyu Kusho, the brother of the late Tashi-Lama, was no "miracle-producing" Lama, but a layman; and, in the presence of a "Reincarnation," or a reincarnated Bodhisattva (such as was the Tashi-Lama's successor), no subordinate Lama, however high may be his powers, can, under their laws, take the responsibility of any initiatory step in a difficult political medley, unless the Tashi-Lama gives personally his orders—and the little Lama did not give any. The details are well known. and the reasons plain.

["A year or two ago, three Chinese Lamas came to Nilang, and, after being well treated, commenced to kill and eat the cattle, and ended up by ravishing some Jad women."]

Again, these Lamas were probably of the Dug-pa sects and were not Tibetans, since they were Chinese, and our belief is that it would be difficult to find any "Yellow-Cap" guilty of such a crime. Therefore, this is no case in point.

FOOTNOTE TO “A TREATISE ON SUFISM”

[The Theosophist, Vol. III, No. 11, August, 1882 p. 266]

[In this paper, written in 1811 and treating of Mohammedan mysticism, the statement is made that “the Sufi has no religion.” On this H. P. B. remarks:]

That is to say, no external, ritualistic, and dogmatic religion. The same may be said of every Mahatma, or any one who seriously strives to become one. He is a Theosophist and must strive after “divine,” not human, wisdom.

“THARANA,” OR MESMERISM*

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 268 269]

In the June number of The Theosophist, Babu Purno Chandra Mukerjee enumerates certain processes resorted to by persons practicing Tharana, in their treatment of sick patients. I adopt a certain method of curing persons suffering from sprain, and I wish to know whether the cure thus effected can be regarded as effected by mesmerism.

I cause the patient to be seated at some distance before me, and on learning what part of his body is affected, I simply rub with my hand the corresponding part of my own body, pronouncing a mantram at the same time.

* [This communication is from N. Chidambaram Iyer, B.A., and is followed by H. P. B.’s Editorial Comment.—Compiler.]

This rubbing I continue for less than five minutes. The patient finds himself perfectly cured in less than six hours after he leaves me. It is now four years since I learned the mantram and, if I may trust my memory, I think I have successfully treated about twenty cases, having failed in only one instance, in which I have had reasons to suspect that there had been some serious injury to the part affected. Some of the cases treated by me have been rather acute ones, and, in some, the patients had suffered for over a fortnight before they came to me. In only two cases, have I had to treat the patients for two or three consecutive days.

If any credit is due to me for possessing any innate knowledge of mesmerism, the following will show that I never for a moment sat down to practice the art to become successful in it.

Four years ago, a Brahman offered to teach me the mantram if I would teach him in return a mantram for the cure of scorpion bite, in which I was considered an adept. I agreed to do so; but when the Brahman said that I should not expect to achieve anything like success if I did not, as a preliminary measure, repeat the mantram a hundred thousand times, I told him that I should like to learn it only if he would kindly make over to me the effect of a hundred thousand of his own repetitions. This he did by pouring into my hand a quantity of water—a process by which, according to the Hindus, gifts are effected. From this time forth I have been successful in curing persons suffering from sprains without touching or even approaching them.

Now two questions will naturally occur to the reader: firstly, whether I may be considered to have acquired any knowledge of mesmerism in the case stated above; and secondly, whether the effect or the power which one acquires by practicing mantras is really transferable.

All that I have stated is perfectly correct, and I make no secret of the affair, but am perfectly willing to teach the mantram to anyone wishing to learn it.

In one place you say that, when a cure is effected by a mantram, what really effects the cure is what you call the “will power.” I wish to know whether, in the described case, I exercise any “will power” unknown to me, and whether I can at all be considered to exercise such power, when it has not been acquired, but only transferred to me by another person. Will you kindly consider the subject and render some explanation as to what has taken place.

Before pronouncing an off-hand denunciation against the possibility, or conceivability, of a connection between cause and effect in cases like the above, sceptics will do well to give the matter a trial themselves by learning some mantram and observing its effect on patients.

Editor's Note.—

It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is not, “mesmerism,” and “will power.” It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people, given up for years by physicians as incurable, have gone on living, despite professional prognostications. As to the recitation of mantrams producing an immediate relief, this is quite a different thing. We cannot call their effect “mesmerism”—since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another—whether without or with direct contact. We confess, we do not see, how anything of that kind—we mean a nervous fluid or force—can be said to reside in a mantram, even as a potentiality, since a mantram is simply a recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, i.e., chanted in a peculiar way, we do not know why the resultant sound could not possess as curative a power in itself as a mesmeric “force.” The latter is neither more ponderable, nor more visible, than the former, and is certainly not audible, which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of sciatica—why not the rhythmic sounds of a Sanskrit mantram? The forefathers of many Brahmans—if not the latter the themselves—must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is the God Śabda Brahmâ called also Kala Brahmâ Gouri—one of the mystic names for AKAŚA, which gives rise to occult sound—the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, all agreed in teaching that sound emanated from the Astral Light, or Akaśa, in its purest essence.

The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own Mûlâdhâra—the first of the series of six centres of force in the human body (fed at the inexhaustible source of the seventh or the UNITY, as the sum total of all) and knows that it emanates from there, and from nowhere else. But, before our correspondent can realize fully our meaning, he will have to learn the important difference between Astral Fire and Astral Light. Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even “by learning some mantram, and trying its effects on patients,” unless one knows the philosophy—so to say, the rationale of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Brahman—who transferred the gift of curing by a certain mantram to our correspondent—know himself anything of the power he was so transferring, or did he simply do that mechanically?

If he was an initiate—well and good; but, in such case, how happened it that he asked one, who was not an adept, to teach him in return? Such are not the ways of initiates. An adept, acquainted with one CENTRE, knows them all, since there is but one centre, of Occult Force in nature. He knows that in the centre of the Astral Fire must he search in nature for the origin of every sound—and it is sound—the Vach—that is the curative agent in a mantram. Such a man knows that it is from this centre alone, never from the circumference of the SHATKONO CHAKRA,* that the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point) but convey and echo them from within without, and vice versa, in every occult process of nature.

* The hexagonal wheel, or six-pointed star—the wheel of Vishnu with the Hindus; Solomon’s seal—with the Western Kabalists. It is, in this ease, the representation of the Astral Fire, the seventh being represented by the central point. In this connection, one would do well to study the article on the five and six-pointed star in the 26th number of *The Theosophist*, November, 1881

[The article referred to may be found in Volume III of the present Series.—Compiler.]

It is within and from a given point in space (which must always be central, where-soever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds; for this centre is the “seat” of the unmanifested deity—says the esoteric Brahmanical doctrine—of the “Avyaktabrahm,” and stands for the seventh principle within the six points of the chakra. All the forces in nature, whether great or small, are trinities completed by quaternaries; all—except the ONE, the CROWN of the Astral Light. If we say that nature has in reality seven, not five or even four, elements, some of our readers may laugh at our ignorance, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a mantram), it is through occult sounds that the adept commands the elemental forces of nature. SABDA RBAHMÂ’S vehicle is called Shadja, and the latter is the basic tone in the Hindu musical scale. It is only after reaching the stage called Tribeni and passing through the study of preliminary sounds, that a Yogi begins to see Kala Brahmâ, i.e., perceives things in the Astral Light. When our correspondent will have mastered the nadis and niddhis of the Raja-Yoga, and reached at least the above-named stage, then will he comprehend what we mean in saying that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raja-Yoga. The practice of blindly “transferring” and “receiving”—is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a sorcerer, or learns practically nothing; or more frequently yet, kills himself by such an injudicious practice. The mantram ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and stab the user.

**FOOTNOTE TO “PROF. L. BEALE, F.R.S.,
ON MODERN SCIENTIFIC THOUGHT”**

[The Theosophist, Vol. III, No. 11, August, 1882, p. 270]

[Professor Lionel Beale, in an address before the members of the Victoria Philosophical Institute, London, referred to the opinions existing among scientific men as to the worth of the “physical doctrine of life.” He said: “no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason. . . . I believe all materialistic doctrines . . . will be found to agree in accepting as a truth . . . the monstrous assumption that the living and the non-living are one. . . .” H. P. B. comments:]

The assumption is “monstrous” indeed, as presented to us by modern materialism which rejects with the idea of a personal creator, every other intelligent principle in nature. But is it more “monstrous” or less illogical to attribute the creation of a boundless universe out of nothing and to father the same upon a finite and conditioned personal deity? There is much to say on both sides; and very soon it will be said.

COMMENT ON “THE MYSTERY OF LEVITATION”

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 271-272]

[The writer of the article, W. R. Frink, having been much interested in the accounts given in The Theosophist of the powers of the Hindu Yogis to assume at will a cataleptic condition, to project the astral, to walk upon the surface of water or levitate themselves, asks whether the flight of the birds and the swimming of the fishes is produced at will, as in the case of the Yogis. To this H. P. B. remarks:]

We would fain answer the friendly voice from the Mormon metropolis to the full satisfaction of the writer, did he but deal with problems demanding less elaborate explanation. In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words upon the subject; but they must be few indeed. "If," writes our correspondent, "we take the position that birds have the power to make themselves light or heavy at will, the phenomenon of their flight becomes easy to comprehend."

And why not take up such a position? Whether by instinct or will, whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical result must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface of the water, does not militate against the scientific theory of swimming, when it concerns such fish, man or a bladder filled with air. But we are left as wise as ever when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to volition. But man's inability to sink as rapidly and to such a depth, even though a most experienced diver—who has to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is "a change of polarity and of normal gravity," not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute: with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity at will, the same cause is made operative, and both produce an identical effect.

There are certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.

THEOSOPHY AND SPIRITUALISM

[The Theosophist, Vol. III, No. 11, August, 1882, p. 272]

A Calcutta correspondent asks:

- (a) Is Occultism a science akin to Spiritualism?
- (b) What are the principal points in which the Theosophists and the Spiritualists differ?
- (c) Can a Spiritualist call himself a Theosophist without altering his faith? And vice versa?
- (d) I understand you do not believe in Spiritualism—then how is it that a Spiritualist has been elected President for the Bengal Branch of the Theosophical Society?

To which we answer:

- (a) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.
- (b) The difference is in our theories to account for the phenomena. We say they are mainly, though not always, due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.
- (c) Yes; many excellent persons are both, and none need alter his faith.
- (d) We do believe in the phenomena, but not as to their cause—as above remarked.

There being no religious or other test other than that of good moral character and sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the venerable Babu Peary Chund Mitra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most spiritual Theosophist and most theosophic Spiritualist we have ever met.

QUESTIONS ABOUT ESOTERIC THEOSOPHY ANSWERED

[The Theosophist, Vol. III, No. 11, August, 1882, p. 272]

[Replying to a correspondent's questions about the doctrines inculcated in the pamphlet Hints on Esoteric Theosophy, H. P. B. wrote:]

Our correspondent need not trouble himself as to what might be the consequences, if all the world should turn ascetics and chelas and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vogay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in Hints on Esoteric Theosophy referred to the ideal man, the living—and most necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur, as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not “given” to us at all—if we may credit modern science; they developed themselves as occasion required; and, when disused, they gradually diminish and disappear: which they would not if “given.”

“What man’s mission upon earth would be if all were good,” is more than we can say. To merely imagine such a state of things is beyond the limited range of our mental powers. But if they were not too good they might, perhaps, try to become better. There is no “Theosophical religion,” and every member professes the one he prefers.

We regret our inability to concur in the suggestion to suppress discussion of the occult powers of nature, since that is the only thing most needed to extinguish superstition and sweep away false religions from the face of the earth. Our correspondent does well not to show to any persons who are “good Christians (not only professing, but behaving as such)” any copy of our magazine, which may contain an attack upon professed Christians, who do not at all behave as such: our strictures are not meant for the former, and it would only give them pain to see how the bad conduct of the others provokes reprisal, and brings disgrace upon the faith they misrepresent.

THE PHILOSOPHIC INQUIRER

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 278-79]

The first numbers of our iconoclastic Madras contemporary in its new English garb are on our table. We confess with pleasure that it has greatly gained by the change. Not only has it improved in its external appearance, but also in the choice of the matter given. Especially interesting for us are the contents of its issue of July 16th. The editorial—a review of “Mrs. Annie Besant on the Theosophical Society”—is an able and dignified reply to a strange manifesto issued by that lady—we doubt not—while labouring under entirely misconceived notions about the real nature of our Society.

For one so highly intellectual and keen an observer as that renowned writer, to dogmatize and issue autocratic ukazes after she has herself suffered so cruelly and undeservedly at the hands of blind bigotry and social prejudice in her lifelong struggle for freedom of thought, seems, to say the least, absurdly inconsistent! That she must have been labouring under some strange mistake, is fully proved by her writing the following:

Judging by an address from the President of the Society, Colonel Olcott, it does hold to some strange theory of “apparitions” of the dead... I trust that Hindu Freethinkers will not be led away by his (Colonel Olcott’s) appeal, for, while Secularists would have no right to refuse to enroll Theosophists, if they desired it, among their members . . . consistent members of our body cannot join a society which professes belief therein [i.e., in the apparitions].

Until proofs to the contrary, we prefer to believe that the above lines were dictated to Mrs. Besant by some crafty misrepresentations from Madras, inspired by a mean, personal revenge, rather than a desire to remain consistent with the principles of “the scientific materialism of Secularism.” We beg to assure the Radical editors of the National Reformer, that they were both very strangely misled by false reports about the as radical editors of The Theosophist. The term “Supernaturalists” can no more apply to the latter than to Mrs. A. Besant or Mr. C. Bradlaugh. Our Society is neither a sect of jumping Shakers who invite “the Spirit to move them,” nor a band of Spiritualists who long to hold communion with the “spirits” of the dead; and that is precisely why we are held in as poor esteem by the Spiritualists, as they too by the Christians. Most of our members decline to believe on second-hand testimony, even in the well-proven phenomena of mesmerism. Nor are they in any way bound so to believe, unless they find good cause for it. For that very reason we are now compelled to point out the several errors that the editor of the Philosophic Inquirer—though himself a “Fellow” of our Society—has constantly been falling into since he joined us. Some of those mistakes are very curious. For instance, he says:

It is a matter of fact that both Madame Blavatsky and Colonel Olcott are professed Buddhists, and as Buddhists consistently believe in a future state of existence, and advocate the doctrine of Karma, which is simply unmeaning to us, as material atheists, judging from our own rational conception, that qualities or characteristics apart from organizations cannot be generators of this or that birth, good or bad.

While willingly conceding that, as a “material atheist,” the editor of the *Philosophic Inquirer* cannot be reasonably expected to know much of any other “ism” but “materialism,” nevertheless, he ought to know enough of Buddhism to remember that “professed Buddhists” would “consistently (dis) believe and not believe in a future state of existence,” as the Spiritualists do. The Buddhist believes in a future rebirth, and rebirths innumerable in the “Cycle of Necessity”; but no Buddhist, whether southern or northern, believes in a “Soul” as a distinct self-existing entity. Hence he rejects the modern theory about the “spirits of the dead.” Least of all does he believe in God as a Creator. The heresies of “Attavada” (belief in soul or self) and that of Sakkayaditthi (the delusion of individuality or personality, i.e., belief in a “I am” apart from Universal Existence—together with the belief in the efficacy of rites and mummeries) are regarded by him as “primary delusions,” the direct result of ignorance or Maya. The Buddhist advocates Karma, because, while avoiding the superstitious extreme of Attavada of the theists, he is firmly confident of the existence of a law of universal Moral Justice, or Retribution. He knows that no exterior power can obliterate the result of a man’s deeds, and that they must work out to the end, since everything in nature is subject to the law of Cause and Effect, and that science herself is showing us how everything is constantly changing. We doubt whether the “scientific materialism of secularism” can ever hope to reach, let alone surpass, the “scientific materialism” of Buddhism. Only, while the former feeling diffident of its own powers of observation and investigation, cautiously prefers to take its ultimate facts of existence in the material visible universe, scientific Buddhism carries matter into the invisible, and makes it subject to the law of cause and effect in regions, so far, undreamt of by modern material science.

There are worlds besides our own—spiritual but in the sight of the short sighted; still material in that of the fearless pioneers of thought: worlds “where devas live and die, and are again reborn.” Thus, when the editor of the *Philosophic Inquirer* assures his readers that “Colonel Olcott proclaims his belief in the apparitions of the dead,” he errs, and leads others into error, since the Colonel proclaims nothing of the kind—only his belief in the existence of various phenomena, and in that of psychophysiological Maya, the latter being with every day more corroborated by science. We hope our much persecuted colleague and Brother will fall no more into such misconceptions, but will remain for ever true and loyal to his principles of a Freethinker and—a Fellow of the Theosophical Society.

STONE-SHOWERS

[The Theosophist, Vol. III, No. 11, August, 1882, p. 280]

In connection with the highly interesting narrative of T. Vijiaraghava Charlu (*Theosophist* for June) about the stone-droppings by Piśachas in the presence of Meenatche Ammal, the following memorandum, recently found by Colonel Olcott among his old American papers, will be valuable for comparison:

DEAR SIR,

Please add to what you have already published, the fact that, at a “circle” held in the sitting room of the Eddy Homestead, on the evening of August 27, 1873, the doors and windows being closed and sealed, a stone, weighing 64 lbs., was suddenly dropped at my feet. I had noticed the same stone lying outside the house during the day.

(Signed) GEORGE RALPH.

Apparently, no phenomenon is capable of more conclusive demonstration than that of the disintegrability of stones, and their re-integrability, by the power of certain forces clustering about the mediums, and in India called Piśachas and Bhuts. The new Committee of the Academy of France would do well to investigate it as an important fact in physical science.

**COMMENTS ON
“A LEARNED BRAHMAN SPIRIT!”**

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 281-282]

Mr. Peter Davidson, F.T.S., of Scotland, has sent us the following official report of a “testing” of the world-famous spirit Hafed, the “control” or “guide” of Mr. David Duguid, of Glasgow, through whose mediumship the world has been presented with a book called Hafed, Prince of Persia; of “Jan Steen,” the alleged spirit of the famous painter of that name; and of another intelligence which pretends to be a “learned Brahman.” We will leave it to the judgment of our learned Hindu readers, acquainted with their religion, to decide how far he is learned and how much there is of the Brahman in him. From the joint replies to Mr. Davidson’s questions, there would seem to be very little of either. One would think that a transfer of a Brahmarakshasa’s activity to the cold Caledonian climate, is fatal to his memory and destructive to his learning upon even the most familiar Indian subjects. If our friends at Glasgow long for communication with a genuine Brahmarakshasa or Bhut, they should send their mediums here to “sit for development” by an abandoned well or under an umbrageous haunted tree!

[The substance of the report is a series of answers in response to questions put to the “spirits.” To the question: “What power is placed by Oriental occultists in the Nabhachakram region?” the “spirit” of Jan Steen is supposed to reply: “I take it that word has reference to one who has power over the body, power over spirits, and power also to leave the material body. (!!) But I will leave other questions to some of our Eastern friends. . . .” To this H. P. B. remarks:]

The sceptical public should, perhaps, also “take it” that Jan Steen, the “Jolly Dutch painter,” as he is called, was the last “of all the spirits” in the whole Summerland to dip into occult Yog philosophy. One, as addicted as he to good living, during his lifetime (he is even said to have opened a public tavern?) a boon companion, a drinker of deep potations; one solely interested—as his biography and pictures show—in card-playing and merrymaking, would hardly, even after 193 years of bleaching out in the “ambient ether,” have become so spiritually cleansed as to mix in a company of “spirits” who know anything of the “Nabhachakram regions”! Yet since the great painter, who, as the German critic, Kugler, has it in his Handbook of the History of Painting, had all the “elements of genuine low comedy” in him, he may have put on the philosopher’s robe in joke, as, in the jolly old days, he would have wrapped himself in a monk’s cowl just “for the fun of the thing!”

[To some mistaken notion of “Hafed” regarding Buddhist doctrines H. P. B. exclaims:]

Shadows of the great Arhats and Swabhavikas, pray do not feel disturbed! Hafed, an ancient Persian, may be very well acquainted with the old tenets of Zoroastrianism (Mr. P. Davidson ought to try him in that department), but what can the spirit of a “Prince of Persia” be expected to know about Nirvana and the “good Doctrine”?

[It is also said that some have believed the Brothers or high adepts to be able to transport themselves bodily from one place to another. They themselves, however, deny this. H. P. B. says:]

We should say, they did. It is given only to mediums to be transported from one part of London to another part instantaneously and without feeling the worse for it.

THE HARMONICS OF SMELL*

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 283-284]

The old proverb, that “Truth is stranger than fiction,” is again exemplified. An English scientist—Professor William Ramsay, of University College, Bristol—has just communicated to Nature (see number for June 22) a theory to account for the sense of smell which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connect with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, etc., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases rise in molecular weight.

* [Consult The Mahatma Letters to A. P. Sinnett, p. 102, which seems to convey the meaning that Master K.H. contributed at least some ideas in connection with the writing of this article.—Compiler.]

As to the quality of smell, that he thinks may depend upon the harmonics of the vibration.

Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones, peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances. . . . Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense.

Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear may distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyze them. "But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible, by practice, to distinguish each ingredient," and—in a laboratory experiment—"to match the sensation by a mixture of different ingredients." Apparently astonished at his own audacity, he brings forward "the theory adduced with great diffidence." Poor discoverer, the elephantine foot of the Royal Society may crush his toes! The problem, he says, is to be solved "by a careful measurement of the 'lines' in the spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell."

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory door up the hill of fame. Twenty or more years ago, a novel, entitled *Kaloolah*, was published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situate in the heart of Africa, where, in many respects, the people were more civilized and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors—the hero of the story and his party—seats himself at a large instrument like an organ, with tubes, stops, pedals and keys—and plays an intricate composition—of which the harmonics are in odours, instead of in sounds as with a musical instrument.

And he explains that his people have brought their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford them, by combinations and contrasts of smells, as high enjoyment as the European derives from a “concourse of sweet sounds.” It is but too plain, therefore, that Dr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his smell harmonicon was not so much the baseless image of a romancer’s fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is—as has been so often observed—the dream of one generation becomes the experience of the next. If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone—at (it requires courage to say the word!) at . . . at . . . at Occult Science. (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Dr. Mayo, since it was known to the Aryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence, or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in *Isis Unveiled*.* The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of; And thus modern science, after so long enjoying its joke over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhus, is now ending by being forced to demonstrate the scientific possibility of those very powers by actual laboratory experimentation. “He laughs best who laughs last”;—an adage that the graduates of India would do well to remember.

* [Vol. I, p. 514.]

VISIONS IN THE CRYSTAL

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 287-288]

At a number of his lectures Colonel Olcott has exhibited a crystal from the Gastein Mountains, which was kindly sent him by our very esteemed friend and fellow, the Baroness Adelma von Vay, which has curious properties. If a person, naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart—landscapes, scenes by sea and land, faces of living and dead persons, and sometimes messages written on scrolls which unwind of themselves, or printed in books, that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father and was deeply agitated by the vision. These sights cannot be seen by everyone, nor equally well by all who have the conscious clairvoyant power in some degree. There is quite an extensive literature on the subject of crystal and mirror visions, and some seers among whom the historical name of Dr. Dee will be recalled—have aroused great public interest by their real or pretended revelation. In this connection a letter received by Colonel Olcott from an old Indian officer of the army will be read with interest:

MY DEAR COLONEL,

After you left, I held the glass in my hand without any result for some time. At last it gradually became so heated, that I thought I should have to relinquish my hold of it. All this time I remarked very strange filmy appearances forming in the crystal. The temperature of the latter grew less, and as it did so, a nervous tremor affected my hand and arm. I still had the mirror (the crystal) in hand and perceived colours of varied hues, all very brilliant and seeming to mingle with one another in quick succession, and making the most beautiful phantasmagoria!

After the colours had died away, the same cloudy appearances affected the mirror, and its temperature again rose—this time, to such a degree that I had to drop it upon the table. After a few seconds I again took it in my hand and then, to my astonishment, I saw in it the image of a man whose face is quite familiar to me, but where I have seen him I cannot at present bring myself to recollect. After this had disappeared there came up the image of the little child which I had seen before you left, and, last of all, there came, as pale shadows, the heads of a woman and a child, both of which, I thought, I recognized. At this juncture my hand and arm were nervously affected again, and the crystal landed with a bounce upon the table.

With the recollection of these short, but striking, experiences of the magic crystal, with which you left me to pass away an hour, allow me to say, my dear Colonel, that there is more in its crystalline philosophy than I was prepared to credit; and if the devil is not in that glass, I am sadly mistaken.

I may add that, upon looking up from the table to resume my pipe, I perceived a figure standing close to the almirah. The figure was that of an old man, and bore a striking resemblance to the one I had seen in . . . three years before. He gazed intently upon me for some time, and as I rose from my chair, he waved his hand, and at the same moment I felt something apparently strike me, and I fell back in the chair. On recovering myself and looking around the room, I could discover nothing, but that I was alone with my own thoughts, and on the table the crystal, and the writing apparatus wherewith you asked me to jot down what I might see in the evidently spiritualized atmosphere of your chamber.

Yours very sincerely,

E. W. L.

This is something more than a mere case of clairvoyance: the element of mediumship is mingled with it. The visions that the officer saw in the crystal were subjective—the effects of imagination; while the figure of the old man was probably that of a Piśacha. It is not at all uncommon for those, who see such apparitions, to receive a blow: a case of the kind, in which several persons were hit, occurred only the other day at Bombay. We would not at all recommend persons of the sensitive temperament of our friend, the officer, to pursue researches with crystals or mirrors, or to sit with others for the spiritualistic phenomena. For they are natural mediums, and our opinion with respect to the dangers of mediumship practised without any knowledge of Eastern philosophy has been heretofore so fully set forth that it is unnecessary to repeat it in this instance.

**ISIS UNVEILED AND THE THEOSOPHIST
ON REINCARNATION***

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 288-289]

In Light (July 8) C. C. M. quotes from The Theosophist (June, 1882) a sentence which appeared in the Editor's Note at the foot of an article headed "Seeming Discrepancies." Then, turning to the review of The Perfect Way in the same number, he quotes at length from "an authoritative teaching of the later period," as he adds rather sarcastically. Then, again, a long paragraph from Isis. The three quotations and the remarks of our friend run thus:

. . . there never was, nor can there be, any radical discrepancy between the teachings in [Isis Unveiled] and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS. (Editor's Note in "Seeming Discrepancies.")

Having drawn the attention of his readers to the above assertion C. C. M. proceeds to show—as he thinks—its fallacy:

To begin with, reincarnation—if other worlds besides this are taken into account—is the regular routine of Nature. But reincarnation, in the next higher objective world, is one thing; reincarnation on this earth is another. Even that takes place over and over again till the highest condition of humanity, as known at present on this earth, is attained, but not afterwards, and here is the clue to the mystery. . . . But once let a man be as far perfected by successive reincarnations as the conditions of the present race will permit, and then his next reincarnation will be among the early growths of the next higher world—where the earliest growths are far higher than the highest here.

* [Consult The Mahatma Letters to A. P. Sinnett, pp. 172-73, and The Letters of H. P. Blavatsky to A. P. Sinnett, p. 26, from which it is evident that this article was dictated to H.P.B. by Master K.H. — Compiler.]

The ghastly mistake, that the modern reincarnationists make, is in supposing that there can be a return on this earth to lower bodily forms. Not, therefore, that man is reincarnated as man again and again upon this earth, for that is laid down as truth in the above cited passages in the most positive and explicit form. (Review of *The Perfect Way* in *The Theosophist*.)

And now for Isis:

“We will now present a few fragments of this mysterious doctrine of reincarnation—as distinct from metempsychosis—which we have from an authority. Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which has been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature’s original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence.

“If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth,* for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it, has to reenter on the earthly plane, as it was frustrated in its first attempt. . . . Further, the same occult doctrine recognizes another possibility; albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental occultists deny it, though it is universally accepted in Eastern countries.” This is the occasional return of the terribly depraved human Spirits which have fallen to the eighth sphere—it is unnecessary to quote the passage at length. Exclusive of that rare and doubtful possibility, then, Isis—I have quoted from Volume I, pp. 351-2—allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs.

I am a long-suffering student of the mysterious, more apt to accuse my own stupidity than to make “seeming discrepancies” an occasion for scoffing.

* [Italics are not H.P.B.’s.—Comp.]

But, after all, two and three will not make just four; black is not white, nor, in reference to plain and definite statements, is “Yes” equivalent to “No.” If there is one thing which I ardently desire to be taught, it is the truth about this same question of reincarnation. I hope I am not, as a dutiful Theosophist, expected to reconcile the statement of Isis with that of this authoritative Reviewer. But there is one consolation. The accomplished authoress of Isis cannot have totally forgotten the teaching on this subject therein contained. She, therefore, certainly did not dictate the statements of the Reviewer. If I may conjecture that Koot Hoomi stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an alias for Madame Blavatsky.

C. C. M.

We hope not—for Koot Hoomi’s sake. Mme B. would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: *La critique est aisée, mais l’art est difficile*—though we feel more inclined to hang our diminished head in sincere sorrow and exclaim: *Et tu Brute!*—than to quote old truisms. Only, where that (even) “seeming discrepancy” is to be found between the two passages except by those who are entirely ignorant of the occult doctrine—will be certainly a mystery to every Eastern Occultist who reads the above and who studies at the same school as the reviewer of *The Perfect Way*. Nevertheless the latter is chosen as the weapon to break our head with. It is sufficient to read No. I of the “Fragments of Occult Truth,” and ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the “astral” monad is not the “Spiritual” monad and vice versa. That there is no discrepancy whatsoever between the two statements, may be easily shown, and we hope will be shown, by our friend the “reviewer.” The most that can be said of the passage quoted from Isis is, that it is incomplete, chaotic, vague perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language. Therefore, in the face of the statement from the very correct and excellent review of *The Perfect Way*—we say again that “Reincarnation, i.e., the appearance of the same individual, or rather, of his astral monad [or the personality as claimed by the modern Reincarnationists], twice on the same planet, is not a rule in nature” and that “it is an exception.”

Let us try once more to explain our meaning. The reviewer speaks of the “Spiritual Individuality” or the Immortal Monad as it is called, i.e., the seventh and sixth Principles in the “Fragments.” In Isis we refer to the personality or the finite astral monad, a compound of imponderable elements composed of the fifth and fourth principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the fifth principle (the Manas or mind) which are assimilated by the sixth principle when it follows the seventh to its “gestation state” to be reborn or not reborn, as the case may be, in the Arupa Loka (the Formless World). The seven principles, forming, so to say, a triad and a quaternary, or, as some have it a “Compound Trinity,” subdivided into a triad and two duads, may be better understood in the following groups of Principles:

<p>GROUP I.</p> <p>7. Atma— “Pure Spirit.”</p> <p>6. Buddhi— “Spiritual Soul or Intelligence.”</p>	}	<p>SPIRIT.</p> <p>Spiritual Monad or</p> <p>“Individuality” — and its</p> <p>vehicle. Eternal and</p> <p>indestructible.</p>
<p>GROUP II.</p> <p>5. Manas— “Mind or Animal Soul.”</p> <p>4. Kama-rupa— “Desire” or “Passion” Form.</p>	}	<p>SOUL.</p> <p>Astral Monad—or the personal Ego and its vehicle.</p> <p>Survives Group III. and is destroyed after a time, unless reincarnated, as said, under exceptional circumstances.</p>
<p>GROUP III.</p> <p>3. Linga-śarira— “Astral or Vital Body.”</p> <p>2. Jiva— “Life Principle.”</p> <p>1. Sthula-śarira— “Body.”</p>	}	<p>BODY .</p> <p>Compound Physical, or the “Earthly Ego.” The three die together invariably.</p>

And now we ask,—where is the “discrepancy” or contradiction? Whether man was good, bad, or indifferent, Group II has to become either a “shell,” or be once or several times more reincarnated under “exceptional circumstances.” There is a mighty difference in our Occult doctrine between an impersonal Individuality, and an individual Personality. C. C. M. will not be reincarnated; nor will he in his next rebirth be C. C. M., but quite a new being, born of the thoughts and deeds of C. C. M.: his own creation, the child and fruit of his present life, the effect of the causes he is now producing. Shall we say then with the Spiritists that C. C. M., the man we know, will be reborn again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a new personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will reappear in the next; the leaf that reached its maturity and died a natural death—can never be reborn on the same tree again. While writing *Isis*, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

And thus, it seems, after all, that “two and three” will “make just four,” if the “three” was only mistaken for that number. And, we have heard of cases when that, which was universally regarded and denounced as something very “black”—shockingly so—suddenly re-became “white,” as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. *Vaut mieux tard que jamais!*

Meanwhile we will wait and see whether C. C. M. will quote again from our present answer—in Light.

**THE SO-CALLED THEOSOPHICAL
SOCIETY AT GHAZIPORE**

[Indian Mirror, August 22, 1882]

SIR—Notwithstanding our protest that there is no Theosophical Society at Ghazipore, I am surprised to find that, in your issue of the 10th instant, you have, without a single comment, allowed the following paragraph in your Ghazipore correspondent's letter of the 17th ultimo, to appear:

“Monsieur H. Ropan, a Frenchman and a good German scholar, induced by the examples of Madame Blavatsky and Colonel Olcott, has founded a Theosophical Society at the premises of Babu L. N. Sen.”

It has already been explained that no charter was granted, nor was any regular application for it received by us, for the formation of a Branch Society at Ghazipore. And no Society can assume the title which exclusively belongs to us. According to the laws of every civilized country, no one has a right to assume the title or name of any society of scientific or philosophical research, without the consent of the original promoters. A letter to this effect was sent to Mr. Ropan as soon as the protest was forwarded to you. The President and Secretary of the alleged Society have since sent a letter of apology begging for a charter, and the matter will formally be placed for consideration before the President-Founder in Council of our Society. But until we send you an intimation of the formation of a Branch Society at Ghazipore, we have to request you will be kind enough not to publish any such paragraphs, as the one above referred to, without first ascertaining whether the information contained therein is correct or not.

It was not, I believe, too much for us to expect that the Secretary of the Calcutta Theosophical Society, at least who does, if not the Editor of the Indian Mirror, who perhaps does not, know the facts of the case—should have protested against such an unceremonious intrusion of an unknown party of men into the privacy of our Society. Not only is its name usurped by them, but, as we find to our astonishment, our bye-laws, regulations, aims, objects, in fact, everything is copied verbally, to a comma, from our pamphlets, and—a notification is sent to our headquarters that, since a charter was not issued to them, they had, at the first opportunity, established a Theosophical Society, entirely independent of our Association!

Unless the President-Founder, who is now at Ceylon, consents to charter it, and the now bogus Theosophical Society waits patiently for legal admission, I am afraid we shall have to ask for the protection of the law. There is some consolation, however, to know that not one of the self-made Ghazipore Theosophists has ever been initiated, and that, since none of them knows either the grips, signs, or passwords of our Society, there is little chance for them to be ever recognized and accepted by a regular Theosophist.

Yours, etc.,

H. P. BLAVATSKY,

Corresponding Secretary, Parent Theosophical Society.

Bombay, 16th August, 1882.

FOOTNOTE TO “LETTERS ON ESOTERIC THEOSOPHY”

[The Theosophist, Vol. III, No. 12, September, 1882, p. 295]

[The following footnote may have been written by H. P. B., although it is not signed by her as Editor of The Theosophist. The writer speaks of the Incubi and Succubi of mediaeval writings, and of elementaries, in connection with his description of the after-death states. The footnote is as follows:]

The variety of states after death is greater, if possible, than the variety of human lives upon this earth.

As remarked further on, not all, by any means, become piśachas, nor are they all Earth-walkers. The victims of accident are generally exempt from this curse, only those falling into the current of attraction who die full of some engrossing earthly passion; the SELFISH who have never given a thought to anyone but their own selves. Overtaken by death in the consummation—whether real or imaginary—of some master-passion of their life, the desire remaining unsatisfied even after a full realization, and they still craving after more, such can never pass beyond the earth's attraction to wait for the hour of deliverance in happy ignorance and full oblivion. Among the “suicides” those to whom the statement of the writer applies in full are that class who commit the act in consequence of a crime, to escape the penalty of human law, or of their own remorse. Natural law cannot be broken with impunity; the inexorable causal relation between action and result has its full sway, but in the world of effects—the Kama-loka; and every case is met there by an adequate punishment, and in a thousand ways which would require volumes to describe them even superficially. In one of the future numbers of this magazine will be given quotations from the Buddhist Scriptures, and the Hindu Shastras concerning this subject with volume, page, and verse for easier verification.

THE PERFECT WAY

[The Theosophist, Vol. III, No. 12, September, 1882, p. 296]

[Replying to a review of their work, the authors of The Perfect Way raise certain objections to various statements by the reviewer, and conclude by saying: “. . . May it not well be that the issue of the work of the Theosophical Society in India may prove not only that which its respected Founders contemplated, but more—the sending forth of ‘Eirenicon’ to the religious world; and that by the union of the Eastern and Western minds effected through them, may be brought to birth a new and nobler Church than any before it— a Church having, indeed, ‘Buddha’ and Buddhist philosophy for its circumference, but ‘Jesus’ and Christian aspiration for its central point—the two essential to each other, and interpreting the whole nature of Man?” To this H. P. B. remarks:]

We must be permitted respectfully to suggest to the esteemed authors of The Perfect Way that the philosophy and the Arhat doctrine left to us by the Lord Tathagata Buddha is quite broad enough to cover both the circumference and the Central Point of whatever Church. The rays of light radiating from that Central Point stretch far enough to cover and illuminate the whole area of the inhabitable worlds. Such is the opinion of BUDDHISTS, at least.

IN RE “BUSIRIS”*

[The Theosophist, Vol. III, No. 12, September, 1882, p. 297]

We give room in this number to an interminably long paper—entitled “THE PHILOSOPHY OF SPIRIT—Hierosophy, Theosophy, and Psychosophy,” from the pen of Mr. W. Oxley—solely out of personal regard for the author. Highly instructive and interesting though it may prove to many we feel nevertheless compelled to seriously ask our correspondents—if they would see their contributions in print—to be more brief in future. Indeed, it is simply impossible for us at least as regards those articles that will not yield either to abridgment or division—to make room for such endless discussions. We are ever ready to allow our opponents the chance of being heard, and to present their side of the question before the impartial public in our magazine, but we have neither space nor means to insert voluminous articles. The more so, as in the present case, it is quite evident that Mr. Oxley has entirely misconceived not only Mr. Subba Row’s real position, but also based himself upon as mistaken a view of what he is pleased to term the “doctrines” and “teaching of the Theosophical Society.”

* [A name which W. Oxley used in his work in connection with a ‘Spirit’ who allegedly was the author of the Mahâbhârata. There is no historical evidence of this.—Compiler.]

He addresses his “Reviewer,” as though he were an “orthodox Brahmin,” an intolerant bigot quite unacquainted with his forefathers’ esoteric views. Whereas, the truth, is that our Brother, Mr. Subba Row, although undeniably a Brahmin, is a VEDANTIN ADVAITEE, of the esoteric Aryan school—one of the least favoured by orthodox bigoted Brahminism, a highly advanced Chela and one, whose thorough knowledge of the real esoteric significance of the sacred books of his country—especially of the BHAGAVAD-GITA—no one who knows him, or of him, can ever doubt. But we will leave Mr. Subba Row to answer for himself in our next number.

FOOTNOTES TO THE PHILOSOPHY OF SPIRIT

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 298-303]

[The article is a reply of William Oxley to Subba Row’s review of his work, The Philosophy of Spirit. W. Oxley says: “However this may be, as judged from the modern orthodox Brahminical standpoint, I venture to think that ‘enlightened’ Buddhists would hardly express so severe a judgment.” To this H. P. B. remarks:]

As already stated in our editorial, Mr. Subba Row is not an “orthodox” Brahmin in the sense Mr. Oxley uses the word as with him it means bigotry. And we are moreover obliged to declare that “enlightened Buddhists” will hardly ever disagree with such an enlightened Brahmin as Mr. Subba Row.

[Speaking of the authorship of the Vedas, the Mahâbhârata and the Bhagavad-Gîtâ, W. Oxley says: “I am not going beyond the truth in saying, no man living knows who were the authors of these Records, or writings, or when and where they were written, and first published.” H. P. B. comments on this:]

We believe Mr. Oxley is again mistaken in his denial. It does not at all stand to reason, that because Professor Monier Williams says so, no one in India should know anything on the subject. Many of the initiated Brahmans claim to, and we firmly believe, they do know, when the Vedas, the Mahabharata, and especially the Bhagavad-Gita, were written, and by whom.

[W. Oxley further writes: “Speaking of Occultism and Spiritualism: Theosophy seems anxious to impress upon Spiritualists, that the phenomena they witness are due to the ‘intervention of enlightened living men and not disembodied spirits’”]

We deny most emphatically to have ever said any such absurdity. Who are the “enlightened living men” masquerading in the guise of spirits, is really more than we can ever imagine!

[In the course of his article, William Oxley writes: “. . . I have had three visits by the astral form of the venerable Koot Hoomi through a sensitive, whose linguistic organism was used by the astral form to speak to me, first in Bengali, and afterwards in my own language . . . The statement may come that ‘this was the work of some vagrant spook, or elemental’; and even Koot Hoomi himself may, or may not, give a denial. . . .” To this statement H.P.B. has appended the following footnote;]

We feel extremely sorry to acknowledge that Mr. Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise since the language given is certainly not that of the Koot-Hoomi we all know—we were preparing to allow the above extraordinary statement to be published without comment, when we received the following from our BROTHER’S favorite Chela:—

“I am commanded by my beloved Master, known in India and in the Western lands as Koot-Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication. It is claimed by the said gentleman that my Master Koot-Hoomi (a) has thrice visited him ‘by the astral form’; and (b) that he had a conversation with Mr. Oxley when, as alleged, he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own Mayavi-rupa to preserve its consciousness simultaneously with the body ‘at both ends of the line.’ Therefore, my Master declares:

“1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot-Hoomi, the writer of the letters published in the Occult World.

“2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley’s) acquaintance, and of sincerely admiring his intuitional powers and Western learning—yet he has never approached him whether astrally or otherwise; nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

“To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three passwords which shall be made known to Messrs. A. O. Hume, President, and A. P. Sinnett, Vice-President, of the Simla “Eclectic Theosophical Society,” so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words.”

By Order,

GJUAL-KHOOL M.***

[Consult The Mahatma Letters to A. P. Sinnett, Letter CXXV, where the text of this communication differs somewhat from the above and is longer. The original, either handwritten or precipitated, is actually signed as “Gjual-Khool,” although the usual spelling is “Djual-Khool.”—Compiler.]

FOOTNOTES TO “PUZZLING QUERIES”

[The Theosophist, Vol. III, No. 12, September, 1882, p. 306]

[The author, B. R. Naidu, finds many contradictions among philosophers as to the causes of suffering and misery among men, and expresses his opinion that “this is a mystery to the most wise.” Referring to the doctrine of Karma, as given in the Puranas, he says: “We are also taught that we are reborn in the forms of irrational beings and sometimes even of inanimate objects.” H. P. B. comments:]

We confess here our ignorance. What is the religion which teaches such an absurdity as rebirth in an “inanimate form”?

[The writer continues. “If so, we will have to trace the causes for all these variations from the very beginning of the so-called creation . . . it is an absurdity to say that there were human or any other beings before the world’s creation.”]

We do not believe in creation, or that the universe had ever a beginning. All changes form in it—itsself was ever and will never pass. Those who understand what they read will find an explanation even in the Hindu Scriptures. Nor is there any absurdity to say that there were “beings” before the world’s creation, since our world is certainly not the only one of its kind in the vast universe.

[“The Vedantists and some others are of this opinion, that the so-called Deity is diffused in and out of the universe; or, in other words, the universe itself is God, and God is the universe.”]

Less learned than our correspondent—who strongly insisted to have the above questions published—we confess again our ignorance. None of the Vedantin sects, as far as we are acquainted with them, have ever taught that God was diffused “in and out of the universe,” or that he pervaded it beyond its limits. First of all, the Vedantists cannot believe in an extra-cosmic deity, since they teach that the universe is limitless and Parabrahm—infinite. We invite Vedantin Pandits to answer these assertions.

[If such is the case, what other thing is there which can be regarded as quite distinct from that which is all in all in things animate and inanimate that can do good or bad, so as to create according to its deed a Karma.”]

Nothing, of course. The universe is not only the outward garment, the Maya, or illusionary clothing of the deity—which, nevertheless is present, as we understand it, in every atom of it—but the deity itself: Parabrahm plus Maya or Ívara.

[“The doctrine of Karma is quite current among most of the Pandits; and this is another puzzle for many.”]

It is not the absolute that creates Karma, but the finite and sentient being evolved out of it, or the visible projection of a finite portion of this absolute. In other words, it is man, or matter in its highest state of perfection on earth—matter plus Brahm or the absolute. If we are wrong we hope some learned Pandit will kindly correct us. Half-learned are not required.

[In connection with Karma, Naidu asks to be enlightened as to the mystery of the differences of treatment meted out to the animals and even to inanimate objects, and says: “Abandoned deserts and hilly places are for a time turned into populous cities with splendid palaces and temples, and then again abandoned and left to re-become deserts, forests and dunghills. What kind of good or bad actions these pieces of stones, etc., could have committed to be treated so differently by men. . . .”]

With our best wishes and desire to help our esteemed correspondent in his dire perplexity, we are utterly unable to understand what he is driving at. What have the “deserts” and “dunghills,” “palaces,” and “forests” to do with Karma, or the destiny of man except as necessary accessories? It is the eternal fitness or unfitness of things, we should say, that turns the desert into a city, and vice versa. If he objects to the idea that the deity is everywhere, i.e., omnipresent; and that, notwithstanding such a presence, men and things are not all alike honoured, happy, and miserable; then surely he cannot hope to receive an answer to such exhaustive a subject—the most abstruse and incomprehensible of puzzles for the philosophers of all and every age, namely, the origin of good and evil—in a few editorial lines? Let him study occult philosophy, and perhaps, he may be then satisfied. It is not the Puranas alone, when read in their dead-letter sense, that will yield nonsense. In the Bible we find the same incongruities. Jehovah curses the ground for the sake (sin) of Adam (Genesis, iii, 17) and the earth since then—suffers! And yet the Mosaic Bible yields out of its secret meaning the Kabala, the Occult Science of the Western Philosophers.

[“Moreover we are taught to regard the so-called God as all good, all wise, omnipresent, etc. If so, why should some men be poor; others sickly . . . etc.”]

The Western Kabalists call Devil “the God reversed,” *Demon est Deus inversus*. The Eastern occultists do better: they reject such a god altogether.

REVIEWS

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 315-318]

I

THE THEOSOPHICAL SOCIETY, its Objects and Creed; its Attitude towards Christianity and its Work in India: being a Paper in an enlarged form read before the Madras Diocesan Clerical Conference on July 4th, 1882; by the Rev. Arthur Theophilus.

As regular as the new moon, one or another pamphlet modestly clothed in grey, like our own Rules, and generally so deceptive in its appearance, as to be easily mistaken by any Theosophist for one of our own publications, makes periodically its appearance on the horizon of Anglo-Indian literature, to vanish and disappear as quietly as it came. The fortunes of such pamphlets are various and many. No less numerous and, we may add, cunning, are the ways and modes devised for their circulation among those classes that would invariably consign them to the wastebasket, were they not taken in by the outward appearances of the little shams. The one before us is a curious exception to the rule: it does not contain one single word of personal abuse. Nor does it bear any internal resemblance to its predecessors. It can hardly be viewed as a cobweb of misrepresentations thrown nervously and hastily from the pen of an unscrupulous and anonymous foe, but seems rather to be laboriously wrought, and only after a careful perusal of all the data calculated to incriminate the Founders of the Theosophical Society Evidently the Rev. Arthur Theophilus does not belong to the class of our opponents represented by the garrulous and gossiping American missionaries, who have about as much of the meekness of a servant of God in them, as the Hungerford-market dame when her fruit stall is upset by some gambling boy.

The author of the pamphlet is to all appearances an educated man, who tries to be accurate. Were he to write upon any other subject, his accuracy, no doubt, would hardly have to be disputed. Why is it then, that as soon as the question touches upon the Theosophical Society, its aims, work, and especially upon its much misrepresented Founders, the best regulated clerical brain seems to begin labouring under a mysterious obscuration, a regular eclipse of common sense? Here he is, the author of our pamphlet, uttering in a courteous and very guarded manner statements far more inaccurate and easy of refutation than any of those of which the heroine of the Hints on Esoteric Theosophy is being accused of, and over which “official testimony” the Rev. Theophilus rejoices so lustily in his own quiet way. He does not even stop to reflect that, if the accusation against one of the Founders of the Society was allowed to appear in a publication printed under the auspices of that same Society, it was probably due to some very good reasons. One of these may be that it did not much affect her in any way; and secondly, that if the charge was allowed to be published at all, it was just out of a feeling of respect (perhaps too exaggerated as we were told) for that something which will never trouble the dreams of a missionary: namely, the right of everyone to express freely his own private opinion, whether it concerns an individual or a religion. But the “obscuration,” as regards this fact, is so manifest in the case of the Reverend lecturer that it passes our comprehension. It is no affectation of ignorance in him, no desire to wound the enemy by whatever weapon, but evidently proceeds from the very conformation of his mind, from the depths of a theologically distorted focus of intellectual perceptions. He cannot think in any different shape of the Theosophists, and his language follows the structure of his thoughts. What he says of Madame Blavatsky may be applied with far more justice to himself. He is evidently a gentleman of culture, but—“with a decidedly wrong mental (and purely clerical) moral twist.”

He is prejudiced to the core and—is unable to see with his natural eye.

The lecturer limits the expression of his opinion to a very few facts, drawing his materials from the authentic reports of the Society and various articles in our magazine.

He hopes to overturn the movement if it can be shown that “Theosophy, viewed in the light of the public utterances of its Founders, is subversive of all Theistic faith,” in spite of their “reiterated professions of neutrality on religious matters”; and—he calls Theosophy—a creed! Starting from such wrong premises he sets to the task of quoting the public and published “utterances of its two Founders, and especially those of the Corresponding Secretary.” To prove how well his position is taken, and that she is an atheist from her own confessions, he quotes—attributing them all to Madame Blavatsky—from the following articles:

- | | |
|---|--|
| 1. An editorial in the Arya. | A theistic journal. |
| 2. Esoteric Theosophy, page 49
Esoteric Theosophy, page 50 | By a deistic Theosophist, not an atheist certainly. (both)
By G . . . M . . . , F.T.S. “The italics and capitals are Madame Blavatsky’s”—the Rev. lecturer coolly informs the public! |
| 3. The Elixir of Life, Vol. III page 171. | |
| 4. The Theosophist, May, 1882, page 205. | By “O.”
By G . . . M . . . , F.T.S. (This is called by the Rev. Theophilus “Mme. Blavatsky’s definition on meditation.”) |
| 5. The Theosophist, article “The Elixir of Life, April, 1882, page 169. | |
| 6. Esoteric Theosophy, page 79. | From Col. Olcott’s letter.
By G . . . M . . . , F.T.S. (The quotation is preceded by the lecturer’s affirmation — “Madame Blavatsky teaches that,” etc.) |
| 7. The Theosophist, article “Elixir of Life,” March, 1882, page 142. | |
| 8. Esoteric Theosophy, page 45. | |
| 9. Esoteric Theosophy, page 67. | } By a deistic Theosophist. |
| 10. Esoteric Theosophy, page 57. | |
| 11. Esoteric Theosophy, page 79. | } By Colonel Olcott. |
| 12. Esoteric Theosophy, page 107. | |
| 13. Quotations from a letter from “Aletheia.” (Theosophist for June, 1882.) | Unfortunate reference, and a most sad blunder! “Aletheia” is identical with the author of Hints on Esoteric Theosophy. |
| 14. Quotations from a letter, “The Beef Question.” (Theosophist for July, 1882.) etc., etc., etc. | By A. Sankariah, F.T.S. “As there is no editorial comment on the article,” the lecturer concludes that it represents the “views of the Theosophical leaders”!! |

The only two quotations belonging to Madame Blavatsky are (1) from an editorial in *The Theosophist* for May, 1882, page 191; and (2) from the same magazine in May. Quotation the first affirms that “we accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its original Founders,” and may be now completed by our answering the lecturer’s sneer that the clergyman’s name is not given—when we tell him—that the name of that Founder is the Rev. J. H. Wiggin, of Boston, late Editor of the *Liberal Christian*. Quotation number two refers to a statement of ours about the Yogis, and has not the slightest bearing upon any religious questions. Thus to prove the atheism of Madame Blavatsky, the Reverend lecturer resorts to fourteen quotations from various articles by different—mostly theistic—writers, making her distinctly responsible for each of those, and fathering every one of them upon her, only, because he finds them either in *The Theosophist* or in *Theosophical* publications. When one remembers that every number of our magazine states on its first column that “its Editor disclaims responsibility for opinions expressed by contributors,” etc.—it becomes very difficult to refrain from exclaiming:

“He put an enemy into his mouth
Which stole away his brains.”

Now we desire the reader to properly understand that personally we do not at all deny the charge of atheism, the word being used in an orthodox theistic sense. Nor do we feel inclined to lose our time in disproving the numerous and very funny mistakes of the Reverend lecturer. What we aimed at was to show beyond any doubt or cavil that, when once upon the subject of the *Theosophical Society*, it is utterly impossible even for the best regulated and most tolerant of missionaries, or any other Reverend of the Christian persuasion, not only to be accurate in his statements, but even to keep within the broadest boundaries of fact and truth.

II

THE VACCINATION INQUIRER and Health Review, the Organ of the London Society for the Abolition of Compulsory Vaccination, published monthly at the Office of the Society, 114 Victoria Street, Westminster, S.W., etc.

The August number of this journal—which belongs to the same class of heterodox publications as the Homœopathic Journal—is on our table. The subject matter of this fearless little monthly which may be viewed if we could be brought to believe a bilious admirer of Vaccination—as “a direct incitement to a breach of the law,” is very interesting. It does its level best to upset the illusions of orthodox medicine, and to expose the legal quackery of its practitioners, and show “how Prestige is worked.” In its own words:

A favourite method of recommending fancies under the name of science is to canonize some noisy quack, and to have him represented in lands where he is indifferently known as an authority, whose words are to be accepted with pious subservience. Thus we have paraded before us a scientific saint in America, another in France, another in Germany, and so on. In London one starry quack appears to be well-nigh extinguished, whilst another is waning, although his beams still continue to dazzle the Continent. It will require much shouting of hosannas to succeed in canonizing the saint, who proposes to ‘vaccinate’ consumption into us. But if it is a praiseworthy thing to do, it ought to be done openly, and not under the disguise of cow or calf.

Would that our great innovators could succeed in “inoculating” some drops of common good sense into themselves, before proposing to “vaccinate” into the human system more diseases than it is already heir to!

An artificial permanent issue in the brain of some of them, whenceforth their bigotry, prejudice and malevolence to everything and everyone bold enough to oppose their papal bulls would freely run out—is a desirable experiment to make. We generously offer them our advice to that effect free of charge for its publication.

III

“A LECTURE ON THE PECULIARITIES OF HINDU LITERATURE”—delivered at the Triplicane Hindu Literary Society of Madras, by C. T. Winfred, B.A.—is a very thoughtful and scientific pamphlet, and shows a great erudition and research on the part of its author. We believe the lecturer labours under a misconception though, when he seeks to show on the authority of Professor Max Müller, that “Nirvana, as conceived by Buddha, corresponds to the state of Iswara.” Most of the ontological truths are common to the “Jewish Bible, the Hindu Veda, the Parsi Zend Avesta, and the Mohammedan Koran.” But neither the Buddhist Pitaka nor Buddhism in its full presentation can be called religion; for Buddhism in its esoteric sense is the grandest world philosophy, while in its popular aspects it is but little higher than any other so-called religion—generally a cobweb of foolish and unscientific fables.

Therefore, Buddhism proper ought never to be classified with the groups of theistic religions, since it is a philosophy entirely apart from, and opposed to, other religious systems. It is an original idea in the able lecturer to refer to the Bible as the "Jewish Veda." The pith of the lecture may be summarized in its last sentence:

Methinks, we see a time when a race of intellectual giants, nourished with the solid pabulum of ontological experience, animated by the noble spirit of martyrdom for truth, deeply versed in and richly experienced in the classic lore of Hindu literature, will start out from the womb of modern Society and take a conspicuous part in the great struggle, raging from the birth of creation up to the present between this principle of Evil and Good, Oromasdes and Arimanes, Virtue and Vice, Light and Darkness, Grace and Ignorance, and tread in the footsteps of their great ancestors.

Those are noble words if they mean what they say. We had barely time to glance at the lecture, and do not pretend to give it the full review it would evidently merit.

IV

"THE CHRISTIAN HERALD" and "SIGNS OF OUR TIMES" carry in their title-name the gist of their subject matter. It is an illustrated paper; and one of the engravings represents a wicked Chinese "Blacksmith burning his female child." It is a very impressive picture. It would hardly fail to prove to the infidels the evident superiority of the Christian over the "heathen" Buddhist and Confucian religions, had we not as an offset against it another engraving in some of the illustrated papers of America, representing a pious Christian father in Philadelphia moved by the example of the Patriarch Abraham sacrificing (in common parlance murdering) his own ten-year-old child for the glory of the Lord God of Israel.

We have had several such instances of frenzied piety among Christians lately. On the engraving of the Christian Herald (March 22nd, 1882) the newly born female infant shows undoubted signs of desperate terror at the sight of the burning oven; her eyes are widely open, and her two uplifted arms are giving the “sign of distress” of the Western Masons. Very happily though the picture does not seem to represent a fact, but only a hearsay. “We have even heard of an infant girl being burned to death,” writes the reverend reporter from China. We are sorry to be unable to give the same benefit of doubt to the Philadelphian modern Abraham, since he was tried, found guilty and sentenced last year in America for his pious Biblical imitation.

A long article is given by Rev. G. W. Waldon, on Spiritualism, which its author calls Modern Demonism. Having shown the public these “Signs of our Times,” the editor addresses a personal request to his subscribers the originality of which ought not to be lost on our own patrons. Hoping that the latter will not fail to comply with the modest request, we reproduce it verbatim.

The prayers of the readers of this journal are requested for the blessing of God upon its Editors and those whose sermons, articles, or labours for Christ are printed in it, and that its weekly circulation of more than 250,000 copies may be blessed by the Holy Spirit to the conversion of many sinners and the quickening of God’s people.

V

“THE FREE CHURCH MONTHLY” of July 4th, shows us “Hindus Feeling After God.” The Rev. A. Andrew of Chingleput speaks very eloquently of three cases of “Brahmin seekers after salvation.” Unfortunately, the interesting case, No. 1 (who, we are told, is now studying at Madras in Patcheappah’s College) had hardly told his Rev. adviser “I am ready” when a meeting of his Brahman friends was convened and the proposed candidate for salvation was carried off by his unregenerate parents beyond the proselytizing clutches of the reverend gentleman.

The second case, also proved a failure. A Brahman boy of fifteen having been asked “to believe at once and witness well for Christ” asked before giving his heart to Jesus “if he will be compelled (when a Christian) to eat those things he dislikes.” Notwithstanding “a long letter in answer” the reverend has not heard from him, since. The third case is that of a non-caste. Being but a too easy prey for the missionary enterprise, the Rev. A. Andrew declines to baptize him, as he is “not yet satisfied with his knowledge of Christian truth.” His ignorance must be great indeed. Remembering the numbers of Hindu converts we have met at Madras and elsewhere, who continue to wear the topknot, to adorn their dusky brows with huge caste marks, to give their children in marriage in their infancy, to keep strictly to the widow non-remarriage law, and every other custom, and differing generally from their heathen brethren by no external, social, or for all we know, internal mark, we wonder at such an unusual discretion. Asked by us what he knew of Jesus Christ, one of the said natives, a very old convert, baptized in 1857, as he told us, answered that Yeshu was born and lived and died at the Nazareth Mission near Tinnevely. Cross-examined further, as to who put the Man-God to death, the unsophisticated Madrassee innocently replied that he “did not know for certain, but that he had reasons to believe it was done by the order of an English Collector Sahib of that place!” We hope the Rev. A. Andrew will clear the doubts (as also the reputation of the British Anglo-Indian Officials) of his converts to that effect—before he baptizes any more of them.

IS ELECTRICITY MATTER OR FORCE?*

BY A THEOSOPHIST

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 318-319]

In a very interesting and able address on “The Common Foundation of all Religions,” delivered at Madras, on April 26, 1882, by Colonel H. S. Olcott, President-Founder of the Theosophical Society, the learned President, while speaking of matter, has asserted that electricity is matter, like the air and water.

I will quote his own words here:

“Well then, to return, is it matter, or something else? I say matter plus something else. And here stop a moment to think what matter is. Loose thinkers—among whom we must class raw lads fresh from College, though they be ever so much tited—are apt to associate the idea of matter with the properties of density, visibility, and tangibility. But this is very inexcusable. The air we breathe is invisible, yet matter—its equivalents of oxygen, hydrogen (?), nitrogen, and carbonic acid, are each atomic, ponderable and demonstrable by analysis. Electricity cannot, except under prepared conditions, be seen, yet it is matter. The universal ether of science no one ever saw, yet it is matter in a state of extreme tenuity. Take the familiar example of forms of water, and see how they rapidly run up the scale of tenuity until they elude the clutch of science: stone-hard ice, melted ice, condensed steam, superheated and invisible steam, electricity(?) and—it is gone out of the world of effects into the world of causes!

* [This article is reprinted here as it is directly related to the one which follows.—Compiler.]

The familiar examples of air, water, and the universal ether given by the learned Colonel to illustrate matter, are well known and cannot be disputed for a moment, but how he reconciles the idea of electricity, being also an example of matter, cannot be conceived. Taking his own definition of matter, “atomic, ponderable, and demonstrable,” I cannot understand how his material electricity will stand these tests. I will explain this further on when showing the difference between force and matter.

According to the latest theories, electricity is regarded as a force, and not matter. The best thinkers and best writers on physical science, as taught in Europe, are agreed on this point. Professor Tyndall, one of the best materialistic philosophers of the present century, while writing on “Matter and Force,” says:

“Long-thinking and experimenting has led philosophers to conclude that matter is composed of atoms, from which whether separate or in combination, the whole material world is built up. The air we breathe, for example, is mainly a mechanical mixture of the atoms of oxygen and nitrogen. The water we drink is also composed of oxygen and hydrogen. But it differs from the air in this particular, that in water the oxygen and hydrogen are not mechanically mixed, but chemically combined. The atoms of oxygen and those of hydrogen exert enormous attraction over each other; so that, when brought into sufficient proximity, they rush together with an almost incredible force to form a chemical compound. But powerful as is the force with which these atoms lock themselves together, we have the means of tearing them asunder, and the agent by which we accomplish this may here receive a few moments’ attention.”

Then he goes on describing the development of this force which he calls electricity. Here Professor Tyndall clearly shows that matter is different from force.

Again, in the chapter on Scientific Materialism, Professor Tyndall says:

“The forms of the minerals resulting from this play of polar forces are various, and exhibit different degrees of complexity. Men of science avail themselves of all means of exploring their molecular structure. For this purpose they employ in turn as agents of exploration, light, heat, magnetism, electricity, and sound.”

According to the latest researches of modern physical science, philosophers have recognized the existence of some agency, which they either call a force or energy, and they regard the several physical forces, viz., light, sound, heat, magnetism, and electricity as but different manifestations of the same.

Professor Balfour Stewart regards electricity as a manifestation of energy.

Professor Ganot defines electricity as a physical agent.

Professor Miller calls it a compound force.

Force, energy, and physical agent are simply different words to express the same idea. It will thus be seen that the modern men of science are agreed upon this point, that electricity is a force. Let us proceed a step farther, and see whether matter and force are interchangeable terms. That is whether matter is force, or force is matter.

From the quotations given above, it will be seen that Professor Tyndall says that matter is composed of atoms, and that which keeps these atoms together or tears them asunder is force. That is, matter is different from force. As matter is composed of atoms it must be ponderable; Colonel Olcott admits this. It can be proved by experiment that the air we breathe, and the water we drink, have each of them some weight. The universal ether of science, which exists in extreme tenuity, can be proved to possess some weight.*

Is this test applicable to force? In whatever form it may be manifest, as light, sound, heat, magnetism, or electricity, it can be experimentally proved that it has no weight.

Light, according to the latest theories in science, is the result of undulations or vibrations of an elastic medium or ether of inconceivable tenuity, filling all space. By any scientific apparatus, yet known, it is not practicable to weigh a ray of light. If we pass several rays of light through a lens or prism, it does not in any way gain in weight.

Heat is the vibration of the atom of a body. Can we weigh heat? I don't think we can. The ball experiment is well known even to the beginners of science.

Magnetism or electricity are called polar forces.

A soft iron bar, after it is permanently magnetized, does not gain in weight.† So, also, a Leyden jar charged with electricity does not gain in weight; or a platinum wire attached to the two poles of a galvanic battery which will be red hot while electricity is passing through it, will not gain in weight. It may be urged by some that the present science has not the means to weigh these. The simple reply to this would be that if the chemical balance is now capable of weighing minute bodies, there is no reason why these agents, which are both demonstrable and appreciable, should not be weighed by it, if they had any weight.

It would seem that such an argument may be brought forward simply with a view to evading the point in question.

* Science would feel thankful to our correspondent, we should say, if he could but prove his assertion. [H.P.B.]

† "Soft iron cannot be "permanently" magnetised. Our correspondent confounds it probably with steel. [H.P.B.]

Hence we may conclude that these several manifestations of force are imponderable. As matter is ponderable, they cannot be matter: that is, force is not matter. Electricity has been described above as a force; therefore, it is not matter. How is it then that electricity is called matter, and is mentioned as an illustration of matter along with air and water?

As a question of science, discussion on this subject seems desirable, and The Theosophist would assist the cause of science by giving publicity to this letter, and inviting replies to it from those including Colonel Olcott, who maintain that electricity is matter and not a force.

Baroda, July 19, 1882.

WHAT IS MATTER AND WHAT IS FORCE?

(A Reply.)

BY ANOTHER THEOSOPHIST.*

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 319-324]

“As a question of science,”—which, as such, has to be strictly kept within the boundaries of modern materialistic science—all “discussion on this subject,” however “desirable,” would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspects of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admissions of helpless ignorance of the ultimate causes of things, judging by the tone of our critic’s article, I doubt whether he would be willing to admit the utter unaptness of some of the scientific terms as approved by the Dvija, the “twice-born” of the Royal Society, and obediently accepted by their easily persuaded admirers. In our age of freedom of thought and cheap paradox, party spirit reigns supreme, and science has become more intolerant, if possible, than even theology.

* [In Letters of H. P. Blavatsky to A. P. Sinnett, p. 8, H.P.B. states that this answer is from the pen of Master K.H. It is not known whether it was dictated to H.P.B., or received in some other manner. — Compiler.]

The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the exact science, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one's own ground. And this is just what I now propose to do.

At the first glance, there does not seem much to answer in the article—"Is Electricity Matter or Force?" A modest point of interrogation, parenthetically placed after the word "hydrogen," in an enumeration of the equivalents of "the air we breathe"; and, the question, as shown in the heading, and already seemingly settled by a series of quotations taken from scientific authorities who have been pleased to regard electricity as "a force,"—is all we find in it. But it is so only at the "first glance." One need not study our querist's article very profoundly, to perceive that it involves a question of a far more serious moment to the Theosophists, than there appears to be in it at first. It is neither more nor less than the following: "Is the President of a Society, which numbers among its adherents some of the most scientific minds and intellects of Europe and America, any better than an ignoramus who has not even studied, or, has forgotten, his school primers—or is he not?" The implication is a very grave one, and demands as serious a consideration.

Now, it could hardly be expected that any reasonable man personally acquainted with the President would lose his time over proving that Colonel Olcott cannot be ignorant of that which every schoolboy is taught and knows; to wit, that air, the gaseous fluid, in which we live and breathe, consists essentially of two gases: oxygen and nitrogen, in a state of mechanical mixture. Nor does anyone need a Professor Tyndall to assure him of the fact. Hence, while the sneer implied in the interrogation mark would seem quite natural if the paper emanated from an enemy, it naturally shocks a Theosophist to find it proceeding from a Brother member.

No Fellow can be ignorant of the fact, that “the President-Founder of the Theosophical Society” has never pretended to lecture upon any specific subject pertaining to physical sciences—which is the province of physicists and chemists; nor has “the learned President” pledged himself never to depart from the orthodox terminology of the Fellows of the Royal Society. An expounder and advocate of occult sciences, he may be permitted to use the peculiar phraseology of the ancient philosophers. It is simply absurd to have to point out that which is self-evident; namely, that the equivalents “of the air we breathe,” enumerated by the lecturer, did not relate to the atmospheric air pure and simple—for he would have probably said in such a case “chemical constituents,” or its “compound elements”—but to the whole atmosphere, one of the five primitive elements of occult philosophy composed of various and many gases.

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must be permitted to make a short digression and to remind our critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled “elementary substances,” for which failure, probably, the latter have been named by her “elementary.” And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged “primordial” atoms would be better specified under any other name but that one. With all the respect due to the men of science, the terms “element” and “elementary” applied to the ultimate atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a “Kosmos,” because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with ignorance since they knew but of one Kosmos—the boundless infinite universe!

So far, however, science admits herself that the words “element” and “elementary,” unless applied to primordial principles, or self-existing essences out of which the universe was evolved, are unfortunate terms; and remarks thereupon that “experimental science deals only with legitimate deductions from the facts of observation, and has nothing to do with any kind of essences except those which it can see, smell, or taste.” Professor J. P. Cooke tells us that “Science leaves all others to the metaphysicians” (New Chemistry, 1877). This stern pronunciamento, which shows the men of science refusing to take anything on faith, is immediately followed by a very curious admission made by the same author. “Our theory, I grant, may all be wrong,” he adds, “and there may be no such things as molecules(!) . . . The new chemistry assumes, as its fundamental postulate that the magnitudes we call molecules are realities; but this is the only postulate.”* We are thus made to suspect that the exact science of chemistry needs to take as well as transcendental metaphysics something on blind faith. Grant her the postulate—and her deductions make of her an exact science; deny it—and the “exact science” falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their most exact rivals. Both are, to say the least, on a par. The chemist, though carrying his subdivision of molecules further than the physicist, can no more than he experiment on individual molecules. One may even remind both that none of them has ever seen an individual molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the subdivision of molecules with the eye, but “can discern it with the intellect” [p. 89]. What more, then, do they do than the Occultists, the alchemists, the adepts?

* [Italics are H.P.B.’s. The quotation is on p. 75 of Cooke’s work.— Compiler.]

While they discern with the “intellect,” the adept, as he maintains, can as easily discern the subdivisibility ad infinitum of that, which his rival of the exact methods pleases to call an “elementary body,” and he follows it—with the spiritual in addition to his physical intellect.

In view then of all that precedes, I maintain that the President of the Theosophical Society had a perfect right to use the language of the Occultists in preference to that of modern science. However, even were we to admit that the “equivalents” under review referred simply to the air we breathe, as specified by that science, I still fail to perceive why the lecturer should not have mentioned “hydrogen” along with the other gases. Though air consists properly but of two gases, yet with these are always present a certain proportion of carbonic acid gas and aqueous vapour. And with the presence of the latter, how can “hydrogen” be excluded? Is our learned Brother prepared to maintain that we never breathe anything but oxygen and nitrogen? The kind assurance we have from science that the presence of any gas in the atmosphere, besides oxygen and nitrogen, ought to be regarded simply as accidental impurities; and that the proportions of the two elements of the air hardly vary, whether taken from thickly populated cities or overcrowded hospitals, is one of those scientific fictions which is hardly borne out by facts. In every closely confined place, in every locality exposed to putrescent exhalations, in crowded suburbs and hospitals—as our critic ought to know—the proportion of oxygen diminishes to make room for mephitic gases.*

But we must pass to the more important question, now, and see, how far science is justified in regarding electricity as a force, and Colonel Olcott—with all the other Eastern Occultists—in maintaining that it is “still matter.”

* In Paris—the centre of civilization—the air collected in one of its suburbs, was found, when analysed, a few years ago, to contain only 13.79 per cent [of oxygen] instead of 23, its usual proportion; nitrogen was present to the amount of 81.24 per cent, carbonic acid 2.01, and sulphuretted hydrogen 2.99 per cent.

Before we open the discussion, I must be allowed to remark, that since “a Theosophist” wants to be scientifically accurate, he ought to remember that science does not call electricity a force, but only one of the many manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature is long, and many are the names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart—one of the authorities he quotes against our President—warns his readers (see “The Forces and Energies of Nature”)* that their enumeration has nothing absolute, or complete about it, “representing, as it does, not so much the present state of our knowledge as of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter.” So great is that ignorance, indeed, that treating upon heat, ; mode of motion far less mysterious and better understood than electricity, that scientist confesses that “if heat be not a species of motion, it must necessarily be a species of matter,” and adds that the men of science “have preferred to consider heat as a species of motion to the alternative of supposing the creation of a peculiar kind of matter.”

And if so, what is there to warrant us that science will not yet find out her mistake some day, and recognize and call electricity in agreement with the Occultists “a species of a peculiar kind of matter”?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects—and for maintaining that its basic principle—MATTER, they ought at first to demonstrate that science errs when she herself, through the mouthpiece of her recognized high priests, confesses her ignorance as to what is properly Force and what is Matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on The Conservation of Energy, tells us as follows:

. . . we know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic, [and] . . . it is in truth, only a convenient classification, and nothing more. [pp. 2, 78.]

* [3rd chapter of The Conservation of Energy, 1874.—Compiler.]

Furthermore, one and all, the men of science admit that, though they possess a definite knowledge of the general laws, yet they “have no knowledge of individuals in the domains of physical science.” For example, they suspect “a large number of our diseases to be caused by organic germs,” but they have to avow that their “ignorance about these germs is most complete.” And in the chapter “What is Energy?” the same great naturalist staggers the too confiding profane by the following admission:

. . . if our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller. . . . It thus appears, that we know little or nothing about the shape or size of molecules, or about the forces which actuate them . . . the very largest masses of the universe share with the very smallest this property of being beyond the scrutiny of the human senses. . . . [pp. 5-6.]

Of physical “human senses” he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions; this time by Professor Le Conte in his lecture on the Correlation of Vital with Chemical and Physical Forces:

. . . Since the distinction between force and energy is imperfectly or not at all defined in the higher forms of force, and especially in the domain of life . . . our language cannot be more precise until our ideas in this department are far clearer than now.*

Even as regards the familiar liquid—water—science is at a loss to decide whether the oxygen and hydrogen exist, as such, in water, or whether they are produced by some unknown and unconceived transformation of its substances. “It is a question,” says Mr. J. P. Cooke, Professor of Chemistry, “about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the qualities of these gases there is not the most distant resemblance.” All they know is that water can be decomposed by an electrical current; but why it is so decomposed, and then again recombined, or what is the nature of that they call electricity, etc., they do not know.

* Vide Balfour Stewart, *The Conservation of Energy*, N.Y., 1874, Appendix, pp. 172-73.

Hydrogen, more over, was till very lately one of the very few substances, which was known only in its aeriform condition. It is the lightest form of matter known.* For nearly sixty years, ever since the days when Davy liquefied chlorine, and Thilorier carbonic acid under a pressure of fifty atmospheres—five gases had always resisted manipulation—hydrogen, oxygen, nitrogen, carbonic oxide, and finally bioxide of nitrogen. Theoretically they might be reduced, but no means could be found by which they could be dealt with practically, although Berthelot had subjected them to a pressure of 800 atmospheres. There, however, where Faraday and Dumas, Regnault and Berthelot had failed, Mr. Cailletet, a comparatively unknown student of science, but a few years ago achieved a complete success. On December 16th, 1878, he liquefied oxygen in the laboratory of the *École Normale*, and on the 30th of the same month he succeeded in reducing even the refractory hydrogen. Mr. Raoul Pictet, of Geneva, went still further. Oxygen and hydrogen were not only liquefied, but solidified, as the experiment—by illuminating with electric light the jet as it passed from the tubes containing the two gases, and finding therein incontestable signs of polarization which implies the suspension of solid particles in the gas proved.†

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, etc.—yet that same science has hitherto been unable, as we find from her own admissions as given above, to determine with any certainty where matter ends and force (or spirit, as some call it) begins.

* A cubic yard of air at the temperature of 77 deg. Fahr. weighs about two pounds, while a cubic yard of hydrogen weighs only 21/2 ounces.

† Article of Henry de Parville, one of the best of the French popularizers of science.— *Journal des Débats*.

Science, while rejecting metaphysics and relegating it through her mouthpiece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run races on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no real, but only an imaginary and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which has to be regarded as two elementary bodies—since the authorities, so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision into something else—they say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and—failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called “elementary atoms” are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the real, primordial, elementary globules, the gross encasement of the still finer atom-spark—the spark of LIFE, the source of Electricity—MATTER still! Truly has Henry Khunrath, the greatest of the alchemists and Rosicrucians of the middle ages, shown spirit in man—as in every atom—as a bright flame enclosed within a more or less transparent globule, which he calls soul.

And since the men of science confessedly know nothing of (a) the origin of either matter or force; (b) nor of electricity or life; and (c) their knowledge of the ultimate molecules of inorganic matter amounts to a cipher; why, I ask, should any student of Occultism, whose great masters may know, perchance, of essences which the professors of modern materialistic school can neither “see, smell, nor taste,” why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science?

“Men of science,” our critic tells us, “employ in turn as agents of exploration, light, heat, magnetism, electricity and sound”; and at the same time he enunciates the now heretical proposition, “that these several manifestations of force are imponderable.” I respectfully suggest that when he speaks of imponderable agents he sins against the decrees of his great masters. Let him study the books published upon the newly reorganized chemistry based upon what is known as “Avogadro’s Law”; and then he will learn that the term imponderable agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word imponderable, and to make away with those textbooks of pre-modern science, which refer the phenomena of heat and electricity to attenuated forms of matter. Nothing, they hold, can be added to, or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed “phlogiston theory” of the science of Stahl, Priestley, Scheele, and others?—or, because they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter have they succeeded at the same time in proving what are really, Force, Matter, Energy, Fire, Electricity—LIFE? The Phlogiston of Stahl—a theory of combustion taught by Aristotle and the Greek philosophers—as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, “added more knowledge to the stock of chemical science in a single year than did Lavoisier in his lifetime,”

was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it.* But, indeed, were the high priests of modern science to attach more weight to the essence of things than to mere generalizations, then, perhaps, would they be in a better position to tell the world more of the “ultimate structure of matter” than they now are. Lavoisier, as it is well known, did not add any new fact of prime importance by upsetting the phlogiston theory, but only added “a grand generalization.” But the Occultists prefer to hold to the fundamental theories of ancient sciences. No more than the authors of the old theory, do they attach to phlogiston—which has its specific name as one of the attributes of Akaśa—the idea of weight which the uninitiated generally associate with all matter. And though to us it is a principle, a well-defined essence, whereas to Stahl and others it was an undefined essence—yet, no more than we, did they view it as matter in the sense it has for the present men of science. As one of their modern professors puts it: “Translate the phlogiston by energy, and in Stahl’s work on Chemistry and Physics, of 1731, put energy where he wrote phlogiston, and you have . . . our great modern doctrine of conservation of energy.” Verily so; it is the “great modern doctrine,” only—plus something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of radiant matter—of which, further on—has nigh upset again all their previous theories.

“Force, energy, physical agent, are simply different words to express the same idea,” observes our critic. I believe he errs.

* [This term is derived from the Greek phlogistos, burnt, inflammable, and phlogizein, to set on fire, to burn. It is a term used for the hypothetical principle of fire, or inflammability, regarded as a material substance. The term was proposed by Stahl, who, with J. J. Becher, advanced the phlogiston theory. According to them, every combustible substance is a compound of phlogiston, and the phenomena of combustion are due to the phlogiston leaving the other constituent behind. Similarly, metals are produced from their calces by the union of the latter with phlogiston. While abandoned now, the theory is not altogether without worth, and has occult implications.—Compiler.]

To this day the men of science are unable to agree in giving to electricity a name, which would convey a clear and comprehensive definition of this “very mysterious agent,” as Professor Balfour Stewart calls it. While the latter states that electricity or “electrical attraction may PROBABLY be regarded as peculiarly allied to that force which we call chemical affinity”; and Professor Tyndall calls it “a mode of motion,” Professor A. Bain regards electricity as one of the five chief powers or forces in nature: “One mechanical or molar, the momentum of moving matter,” the others “molecular, or embodied in the molecules, also SUPPOSED(?) in motion—these are, heat, light, chemical force, electricity” (The Correlations of Nervous and Mental Forces). Now these three definitions would not gain, I am afraid, by being strictly analyzed.

No less extraordinary appears a certain conclusion “A Theosophist” arrives at. Having reminded us that by no “scientific apparatus yet known, is it practicable to weigh a ray of light”; he yet assures us, that . . . “the universal ether of science, which exists in extreme tenuity, can be proved to possess some weight.” This assertion made in the face of those who regard ether as a reality, and who know that since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined—sounds strange indeed; nor can the assumption be supported by modern Science. When she succeeds to weigh her purely hypothetical medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our Brother is so fond of quoting from authorities, let him quote next time the following:

Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave lengths . . . and every student of physics will bear me out . . . that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something. (Magnitudes of Ether Waves, p. 25.)

It becomes rather difficult, after such a public confession, to believe that science can prove the universal ether “to possess some weight.”

On the other hand, our critic very correctly doubts whether there ever was any instrument devised “to weigh a ray of light”; though he as incorrectly persists in calling light “a force, or energy.” Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naively confessing it, without making the slightest attempt to correct her misleading terms—light was never regarded as “a force.” It is, says science, a “manifestation of energy,” a “mode of motion” produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of ether. The same for heat and sound, the transmission of the latter depending, in addition to the vibrations of ether, on the undulations of an intervening atmosphere. Professor Crookes thought at one time that he had discovered light to be a force, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediaeval Theosophists and the modern Occultists, call the Spiritual Soul—the vahan [vehicle] of the seventh, the pure, immaterial spark—“a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist outside of matter. The men of science have just found out “a fourth state of matter,” whereas the Occultists have penetrated ages ago beyond the sixth, and, therefore, do not infer but KNOW of the existence of the seventh—the last. Professor Balfour Stewart, in seeking to show light an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that, “light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act.”

To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an “energy or act” existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about “body” and “matter” of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about “body” and “matter” of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things per se as “light,” “heat,” “sound,” “electricity”; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a “chemical ray,” a “light ray,” or a “heat ray.” There is nothing but radiant energy; or, as a man of science expresses it in the *Scientific American*,* radiant energy—“motion of some kind, causing vibrations across space of something between us and the sun—something which, without understanding fully [verily so!], we call ‘ether,’ and which exists everywhere, even in the ‘vacuum’ of a radiometer.” The sentence [though] confused, is none the less, the last word of science. Again: “We have always one and the same cause, radiant energy, and we give this one thing different names, ‘actinism,’ ‘light,’ or ‘heat.’” And we are also told that the miscalled chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels—“are all due to one thing—motion of the ether.”

Now the sun and ether being beyond dispute material bodies, necessarily every one of their effects—light, heat, sound, electricity, etc.—must be, agreeably to the definition of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart) also “a kind of body,” ergo—MATTER.

* “The Sun’s Radiant Energy,” by Prof. S. P. Langley, *Scientific American*, Vol. 41, July 26, 1879, p. 53.

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight—"a Theosophist" teaches us—ergo it cannot be matter. Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its ends bent downward—is suspended at the middle to one of the arms of a delicate balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow's theory of electric currents and Ampère's discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is "the law of gravitation." The scientists of the present day assume that "gravitation" and "attraction" are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the "law of gravitation" is nothing more or less than the "law of attraction and repulsion," will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter."

But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crookes' "radiant matter" or—as it is now called THE FOURTH STATE OF MATTER.

That the three states of matter—the solid, the liquid and the gaseous—are but so many stages in an unbroken chain of physical continuity, and that the three correlate, or are transformed one into the other by insensible gradations, needs no further demonstration, we believe. But what is of a far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the Scientific American:

There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra-gaseous, and exhibiting an entirely novel set of properties," why should the Occultists be taken to task for affirming that there are beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation.

In other words, they say, “the free flying molecules, if left to obey the laws of kinetic force without mutual interference, will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties.” This is RADIANT MATTER. And still beyond, lies the source of electricity—still MATTER.

Now it would be too presumptuous on our part to remind the reader, that if a fourth state of matter was discovered by Professor Crookes, and a fourth dimension of space by Professor Zöllner, both individuals standing at the very fountainhead of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even seventh condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks, that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—

A world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without.

To this the Occultist might answer, “if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our spiritual bodies.” And now I will close the too lengthy article with the following reflection. The ancients never invented their myths. One, acquainted with the science of occult symbology, can always detect a scientific fact under the mask of grotesque fancy. Thus one, who would go to the trouble of studying the fable of Electra—one of the seven Atlantides—in the light of occult science, would soon discover the real nature of Electricity, and learn that it signifies little whether we call it Force or Matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Pleione, the daughter of the Ocean. . . .

As Professor Le Conte well remarks: “There are many of the best scientists who ridicule the use of the term vital force, or vitality, as a remnant of superstition; and yet the same men use the words gravity, magnetic force, chemical force, physical force, electrical force, etc.”* and are withal unable to explain what is life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate. Chemistry, which shows to us every atom, whether organic or inorganic in nature susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, etc.—hence as containing latent electricity—still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature’s laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet are in essence and in truth but one, and that life is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching forever to solve the problem “What is life?” the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—Life itself. “Purush” is non-existent without “Prakriti”; nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms.

* [Summarized from Joseph Le Conte’s *Evolution and its Relation to Religious Thought* (1888), Part 3, chap. iv, p. 299, footnote.—Compiler.]

Our bodies, as organized tissues, are indeed “an unstable arrangement of chemical forces,” plus a molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or life in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE—Spirit or Force at its negative, Matter at its positive pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Svabhavat or INDESTRUCTIBLE MATTER.

“C. C. M.” AND ISIS UNVEILED

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 324-26]

We publish the following letter from “H. X.,”* under a strong personal protest. Another paper signed by several Chelas—all accepted pupils and disciples of our Masters—that immediately follows it, will show to our readers that we are not alone in feeling pain for such an ungenerous and uncalled-for criticism, which we have every right to consider as a very one-sided expression of a merely personal opinion. If it is never fair or just in a European to judge of an Asiatic according to his own Western code and criterion, how much more unfair it becomes when the same standard is applied by him to an exceptional class of people who are—owing to their recognized learning, wondrous powers, and especially their great purity of life—exempted from judgment even by their own people—the teeming millions of Asia, of whatever nation, religion or caste.

* [A. O. Hume.]

Our correspondent must surely be aware of the fact, known to every child in India, viz., that they, whom the numberless masses of Asiatics call Mahatmas—"great souls"—and reverentially bow to, are subject to neither the tyranny of caste, nor that of social or religious laws. That so holy are they in the eyes of even the most bigoted, that for long ages they have been regarded as a law within the law, every ordinary and other law losing its rights over such exceptional men. *Vox populi, vox Dei*, is an old proverb showing that the intuitions of the masses can rarely fail to instinctively perceive great truths. Nor can we really see any reason, why a hitherto unknown and profoundly secret Fraternity, a handful of men who have strenuously avoided coming in contact with the outside world, who neither force themselves upon, nor even first volunteer their teachings to any one—least of all Europeans—why, we say, they should be so unceremoniously dragged out before the gaze of a perfectly indifferent public (that is neither interested nor does it generally believe in their existence) only to be placed in a false light (false because of its great incompleteness) and then cut up piecemeal by one dissatisfied student for the supposed benefit of a few who are not even lay chelas! However, since it is the pleasure of our Masters themselves, that the above criticism should be placed before the Areopagus of a public, for whose opinion they must care as much as the great Pyramid does for the hot wind of the Desert sweeping over its hoary top—we must obey. Yet, we repeat most emphatically that, had it not been for the express orders received from our great Brothers, we should have never consented to publish such a—to say the least—ungenerous document. Perchance it may do good in one direction: it gives the key, we think, to the true reason why our Brothers feel so reluctant to show favours even to the most intellectual among the European "would-be" mystics.

[The letter from “H.X.” to the Editor comments first upon Isis Unveiled which, it is said, “for all but the adepts and chelas—teems with what are practically errors.” The writer’s chief complaint is that the truth was not completely given out by H. P. B. and the Masters; he holds “that knowing what they do, it is a sin on their part not to communicate to the world all the knowledge they possess, which would not involve conferring on people unworthy, probably, to exercise them, occult powers.” He further believes that “C. C. M. and other British Theosophists, must be prepared to meet constantly with all kinds of things in connection with the alleged sayings and doings of the BROTHERS which to them seem quite inconsistent with such beings as adepts, or more properly with their IDEALS of what these OUGHT to be.” According to his ideas, “three courses are open to us: (1) To accept the BROTHERS as they are . . . ; (2) To give up the BROTHERS and their painfully doled out glimpses of the hidden higher knowledge . . . ; (3) To cut the concern altogether as affording no prospects of any practical results. . . .”

“H.X.” says among other things: “. . . in one week I could teach any ordinarily intelligent man, all, that in eighteen months, we all of us have succeeded in extracting from them,” i.e., the Brothers.” To this H. P. B. remarks:]

No doubt, no doubt. Any “ordinarily intelligent man” may learn in an hour, or perhaps less, to speak through a telephone, or a phonograph. But how many years were required to first discover the secret force, then to apply it, invent and perfect the two wonderful instruments.

[“H.X.” speaks of a perfect adept “which our immediate adept masters cannot, they tell us, claim to be.” To this H.P.B. remarks:]

Perfect adept: One who has successfully passed the highest degree of initiation beyond which is perfect Adi-Buddhaship, than which there is no higher one on this earth.

May not this confession of our BROTHERS be partially due to one more attribute they are found to share so “grudgingly” and rarely with the too “educated Europeans,” namely—Modesty?

[Here follows “A Protest” against “H.X.’s” article, signed by a number of “Accepted” and “Probationary” Hindu Chelas.]

A PROTEST

We, the undersigned, the “Accepted” and “Probationary” Hindu Chelas of the HIMALAYAN BROTHERS, their disciples in India, and Northern Cashmere, respectfully claim our right to protest against the tone used in the above article, and the bold criticisms of H. X.— a lay Chela. No one who has once offered himself as a pupil has any right to openly criticise and blame our MASTERS simply upon his own unverified hypotheses, and thus to prejudge the situation. And, we respectfully maintain that it befits ill one, to whom positively exceptional favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men.

Belonging, as we do, to the so-called “inferior” Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as slavish. The Western races would however do well to remember that if some of the poor Asiatics arrived at such a height of knowledge regarding the mysteries of nature, it was only due to the fact that the Chelas have always blindly followed the dictates of their Masters and have never set themselves higher than, or even as high as, their Gurus. The result was that sooner or later they were rewarded for their devotion, according to their respective capacities and merits by those who, owing to years of self-sacrifice and devotion to their Gurus, had in their turn become ADEPTS. We think that our blessed MASTERS ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while two of the undersigned live with the venerated MAHATMAS, and therefore know how much of their powers is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating “to the world all the knowledge they possess” it is no reason why “lay Chelas” who know yet so little about them should call it “a sin” and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. Nor does the fact that they are “educated European gentlemen”—alter the case. Moreover our learned Brother, who complains of receiving so little from our MASTERS, seems to lose sight of the, to him unimportant, fact that Europeans, no less than natives, ought to feel thankful for even such “crumbs of knowledge” as they may get, since it is not our MASTERS who have first offered their instruction, but we ourselves who, craving, repeatedly beg for it. Therefore, however indisputably clever and highly able, from a literary and intellectual standpoint, H. X.’s letter, its writer must not feel surprised to find that, overlooking all its cleverness, we natives discern in it, foremost and above all, an imperious spirit of domineering—utterly foreign to our own natures— a spirit that would dictate its own laws even to those who can never come under anyone’s sway.

No less painfully are we impressed by the utter absence in the letter, we are now protesting against, of any grateful acknowledgment even for the little that has confessedly been done.

In consequence of the above given reasons, we, the undersigned, pray our Brothers of The Theosophist to give room in their Journal to our PROTEST.

DAVA MUNI

PARAMAHANSA SHUB-TUNG

T. SUBBA ROW, B.A.B.L., F.T.S.

DARBHAGIRI NATH, F.T.S.

S. RAMASWAMIER, B.A., F.T.S.

GUALA K. DEB, F.T.S.

NOBIN K. BANERJEE, F.T.S.

T. T. GURUDAS, F.T.S.

BHOLA DEVA SARMA, F.T.S.

S. T. K CHARY, F.T.S.

GARGYA DEVA, F.T.S.

DAMODAR K. MAVALANKAR, F.T.S.

**SYMPATHY OF MADAME BLAVATSKY
FOR MR. CHARLES BRADLAUGH**

[The Philosophic Inquirer, Madras, September 24, 1882]

To the Editor of The Philosophic Inquirer.

My dear Sir and Brother,—I was very ill for the last two or three weeks, and could not therefore attend to business as I ought to. But I have read Mr. Bradlaugh's case, and I feel unable to do justice to my feelings in saying only that I am profoundly disgusted with the shameless, barefaced plot resorted to against him by his enemies.

It would be sufficient to turn any honest Christian forever from Christianity and to plunge him into the deepest “heathenism” and atheism, that bare fact that otherwise he would have to belong to the same creed that actuates such men as Sir Henry Tyler and the tutti quanti. I respect and admire Mr. Bradlaugh for his fearlessness and the good he does to all who fight for the cause of intellectual freedom; though of course, I cannot as a metaphysical Atheist or Buddhist sympathize with his and your extreme views. But whether as H. P. Blavatsky I do or do not sympathize with his all-denying philosophy, as a Theosophist I am bound—as every other true Theosophist—to help him in his deadly fight against rampant bigotry, intolerance, dogmatism, and especially against those unprincipled men who would make right of might, and disgrace the majesty of Law and Justice, by making it serve their own tricky, sectarian ends. Will you then oblige me by adding our humble contributions to those already received for your “Fund” to enable Mr. Bradlaugh to fight the “Bigots.” Our Society is poor and has no fund of its own. Otherwise had it but the income the Salvation Army gets in one month, I can assure you, the Theosophical Society would have changed every pound Sterling into 1000.

So far we can do but the following:

	Rs.	A.
From H. S. Olcott	10	0
From H. P. Blavatsky	10	0
From Damodar K. Mavalankar	5	0
From Seven Poor Theists (Theosophists)	10	0
Bombay, September 15th, 1882.		

**THE ORIGIN OF THE GOSPELS
AND THE BISHOP OF BOMBAY**

[The Theosophist, Vol. IV, No. 1, October, 1882, pp. 6-9]

The ignorance which commonly prevails among English Christians concerning the history of their own religious books and, it is feared, of their contents—has been amusingly illustrated by a few letters, recently exchanged in *The Pioneer* between the supporters and the critics of the Bishop of Bombay—the controversialists breaking their lances over the pastoral concerning the divorce and remarriage question. Much ink was split during the correspondence, and still more saintly ignorance shown on both sides. “One of the Laity,” who supports, and “Tübingen,” who criticises, close the rather lengthy polemics. A letter from the former, framed in a style that might as well stand for veiled sarcasm as for religious cant (see *The Pioneer* of August 19) runs as follows:

Sir,—I have read, in this and many other newspapers, articles and letters respecting the Bishop of Bombay’s pastoral. But it seems to me that they all miss the mark, turning simply on human opinion. The question is a very simple one: Our Blessed Lord whilst on earth, being Almighty God as well as man, and consequently perfectly knowing every controversy that would rage in the future over His words (this one among others) said words plainly and distinctly. This is, I suppose, undeniable—at least by Christians. His servant, the Bishop of Bombay (I suppose no one will deny that the Bishop of Bombay is our Lord’s servant in a more especial sense than he is the servant of the State) has repeated these words plainly and distinctly. And these same words will be repeated plainly and distinctly, and, to some, with terrible emphasis, on the Day of Judgment. That is all, enough—too much perhaps. Human respect, public opinion, civil law—all these things will pass away; but the words of Almighty God will never pass away.

Personally, I am satisfied with knowing that the Church, having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals, has put forth certain discipline with respect to marriage; but I know Protestants refuse to allow this. Perhaps a little reflection on the subject of the Day of Judgment may cause them to see that the Bishop of Bombay is right in what he has put forth. If a person can calmly make up his mind to bring forward at the Day of Judgment public opinion, human respect, civil law, as excuses for what he has done, or not done, on earth, by all means let him—and abide the result. Here, on earth, individuals, good and bad, made mistakes. There, there will be none—except those already made on earth; and, as Faber says, it will be an exceedingly awkward time for finding them out. I do not pretend to argue against persons who do not believe in revelation, being only, as my card will show you— ONE OF THE LAITY.

This is very plain; and yet can hardly be allowed to pass without comments. For instance, if “Our Blessed Lord” who was “Almighty God” knew beforehand “every controversy that would rage in the future” (The Pioneer correspondence among others) then one cannot be very far from truth in supposing that he also knew of the remarks and criticisms in store for “One of the Laity” in The Theosophist? This is very encouraging, and really dissipates the last hesitation and doubts felt about the propriety of passing remarks, however respectful, on the Bishop of Bombay’s last pronunciamento. Our logic is very simple. Since that, which we are about to say could never have escaped Our Lord’s attention eighteen centuries ago, and that up to date we have received no intimation to the contrary (silence meaning with us—as with every other trusting mortal—consent) we feel serenely confident that this column or two was so preordained from the beginning; hence—it can give offence to no one. But, before offering any personal remarks, our readers must see what “Tübingen” had to say in reply to “One of the Laity.” The above-quoted letter elicited the following answer in The Pioneer of August 25:

Sir,—Your LAYMAN correspondent, who knows so much about our Lord’s utterances on the subject of divorce, seems to forget a few points which bear on the matter, especially that the “certain words” which he and the Bishop of Bombay rely upon, were certainly not spoken by our Lord, who did not express Himself in English, but are merely a translation of an Alexandrian Greek translation of some documents, the origin of which I thus find spoken of in Chambers’ most orthodox Encyclopaedia:

The inquiry has been treated in an extremely technical manner by many critics. The object of these theories has been to find a common origin for the Gospels. Eichhorn and Bishop Marsh presume an original document, differing from any of the existing gospels, and which is supposed to pass through various modifications. Another and more probable supposition is that the Gospels sprang out of a common oral tradition. This theory . . . is of course widely separated from the well-known Tübingen theory, which carries the period of tradition down to the middle of the second century, and supposes the Gospels to have been then called forth by the influence of opposing teachers." Under the head "Tübingen," in another part of the Encyclopaedia, I read that the place is celebrated "as a school of historico-philosophical theology . . . the influence of which, on religious thought, has been very great, and is likely to prove permanent." Thus, I am afraid, your LAYMAN, though doubtless a very good man, is not quite so accurately informed concerning our Lord's language, as he imagines himself; and that, considering the unfortunate uncertainty that attends our fragmentary records of these, the Bishop of Bombay is not so wise in regulating his views of divorce according to the exact English test of the Bible, as Parliament has been in regulating the law according to what common sense leads us to imagine must probably have been the views of our Lord.

TÜBINGEN.

The reply is very good as far as it goes, but it does not go very far; because, the point made that "our Lord did not express himself in English" does not cover the whole ground. He could have expressed himself in any presumably dead or living Oriental language he liked, and yet—since he was Almighty God, who knew the tremendous weapon he was furnishing the present infidels with—he might have avoided "One of the Laity," as well as the Bishop, "his own servant," the humiliation of being taught their own Scriptures by the infidel THEOSOPHIST. Indeed, while the former has evidently either never read or has forgotten his Bible, the latter who cannot be held ignorant of its contents, has very arbitrarily made a selection of the one that suited him the best, since there are several such commands in the Bible to pick out from, in reference to the remarriage question. Why did not his Lordship refer to those also? And why should the Christian Laity be forbidden the privilege of making their choice, since the Bible affords them the opportunity of suiting every taste, while adhering as strictly in the one case as in the other to the Commands of Almighty God?

If “One of the Laity” is personally satisfied with knowing “that the Church having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals,” has the right to “put forth certain discipline with respect to marriage,” then he must know more than anyone else knows. For, if “Protestants refuse to allow this,” it is not from excess of modesty, but simply that such a claim on their part would be really too preposterous in the face of the Bible. Jesus Christ, though in one sense a Protestant himself, knew nothing of Protestantism; and endowed—if he ever endowed anyone with anything—Peter with such authority, leaving Paul out in the cold. Protestantism, having once protested against the dictates of the Roman Catholic Church, has no right to assume out of the many alleged prerogatives of Peter’s Church that which suits it and reject that which it finds inconvenient to follow or to enforce. Moreover, since Protestantism chose to give equal authority and infallibility to both the Old and the New Testament, its Bishops should not, in deciding upon social or religious questions, give preference only to the latter and ignore entirely what the former has to say. The fact that the Protestant Church, acting upon the principle of “might is right,” is, and has always been, in the habit of resorting to it to cut every Gordian knot—is no proof that she is acting under Divine authority. The claim, then, made by “One of the Laity,” as “Tübingen” will see, does not rest so much upon the correctness of the translation made of Christ’s words, or whether it was rendered by a Greek or a Hebrew, as upon the self-contradiction of these very words in the Bible— assuming, of course, that Christ and Almighty God are one and identical. Otherwise, and if Jesus of Nazareth was simply a man, then he can neither be accused of flagrant contradiction nor of inciting his prophets to break the seventh commandment, as done by God in the case of Hosea. And it is also, we suppose, “undeniable at least by Christians,” that what was good for a prophet of the Lord God cannot be bad for a Christian, even though he be an Anglo-Indian Civilian. In truth, as “One of the Laity” has it, “the question is a very simple one.”

It is one of Unitarianism and a matter of choice. “Choose ye, this day,” might say a modern Joshua, “whom you will serve”; whether the God which the Jews served, and who contradicts on every page of the Old, the New Testament—the wrathful, revengeful, fickle Jehovah; or him whom you call “Christ”—one of the noblest and purest types of humanity. For there can be no mistake about this: if Christ is one with the Lord God of Israel—all this ideal purity vanishes like a dream, leaving in its place but bewilderment, doubt, and disgust—usually followed by blank atheism.

To make the matter plain, if the Lord Bishop, with “One of the Laity,” insists that Christ being Almighty God said certain words plainly and distinctly, and he “Our Lord’s servant . . . has repeated these words,” as given in Matthew, v, 32, namely, “Whosoever shall put away his wife, saving for the cause of—etc., causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery”—then the so-called infidels and the parties concerned, have a right to respectfully insist on his Lordship showing them why he, the servant of the same God, should not repeat certain other words pronounced far more plainly and distinctly, in the book of Hosea, chapter i, verse 2, and chapter iii, 1-5? For certain good reasons—one among others that The Theosophist, not being a holy book, is neither privileged, nor would it consent to publish obscenities—the said verses in Hosea cannot be quoted in this magazine. But everyone is at liberty to turn to the first Bible on hand, and, finding the above passages, read them and judge for himself. And then he will find that Almighty God commands Hosea not only to take unto himself a “divorced wife,” but something unpronounceably worse. And if we are told by some Bible expounders, as that class will often do, that the words must not be taken literally, that they are allegorical, then the burden of proof remains with the Bishop to show why, in such case, the words in Matthew should not be also regarded as a parable; and why this one solitary command should be enforced literally, while nearly every other that precedes or follows it, is regarded, explained, and has to be accepted simply as a parable.

If he would be consistent with himself, the Bishop should insist that as a consequence of temptation every Christian would “pluck” out his right eye, “cut off” his right hand—(and who can pretend, that neither his eye nor his hand has ever tempted or “offended” him?)—would moreover refuse to take his oath in a Court of Justice, turn his cheek to every bully who would smite his face, and present with his cloak the first thief who would choose to rob him of his coat. Every one of these commands has been “explained away” to the satisfaction of all parties concerned—amongst others that which commands never to swear at all, i.e., to take the prescribed oath—“neither by heaven nor by earth,” but let the affirmation be “yea, yea; nay, nay.” And if His Lordship would have no one deny that he “is Our Lord’s servant in a more especial sense than he is the servant of the State,” whose law, disregarding Christ’s injunction, commands every one of its subjects to swear upon the Bible, then the Bishop would perhaps but strengthen his claim and silence even the infidels, if, instead of losing his time over divorced wives, he would use his eloquence in supporting Mr. Bradlaugh, at any rate, in his refusal to take his oath in Parliament. In this respect, at least, the Christian clergy should be at one with the celebrated infidel.

No doubt, a little reflection on the subject of the “Day of Judgment” may go a good way toward explaining the inexplicable; with all this, it has to be feared, it will never account for all of the above enumerated inconsistencies. Nevertheless—nil desperandum. There is a pretty story told of the present English Premier by James T. Bixby, in which the objection made to a pleasant plan of marrying the late General Garibaldi to a wealthy English lady, viz., that the hero of Capera had already one wife—is triumphantly met by the suggestion that Mr. Gladstone could be readily got to explain her away. Perchance, His Lordship of Bombay, having heard of the story, had an eye on the “grand old man,” to help him. At any rate, he seems to be as easy a reconciler of the irreconcilable, and manifests, to use an expression of the same author, “a theological dissipating power of equal strength” with that of the reconcilers of Science and Scripture.

Had “Tübingen,” instead of getting his inspiration from “Chamber’s most orthodox Encyclopaedia,” turned to consult what the Fathers of the Church have themselves to say about the Gospel of Matthew in which the certain words “One of the Laity” and “the Bishop of Bombay” rely upon, are made to appear—then he would have been far better qualified to upset the arguments of his opponent. He would have learned, for instance, that out of the four, the Gospel of Matthew is the only original one, as the only one that was written in Hebrew or rather in one of its corrupted forms, the Galilean Syriac—by whom or when it was written not being now the main point. Epiphanius tells us that it was the heretic Nazarenes or the Sabians “who live in the city of the Beroeans toward Coeli-Syria and in the Decapolis towards the parts of Pella, and in the Basantis”^{*} who have the Evangel of Matthew most fully, and it was originally written—in Hebrew letters; and that it was St. Jerome who translated it into Greek: “In Evangelio, quo utuntur Nazaraeni Ebionitae, quod nuper in Graecum de Hebraeo transtulimus, et quod vocatur a plerisque Matthaei authenticum, homo iste, qui aridam habet manum, caementarius scribitur.”[†] Matthew, the despised publican, be it remembered, is the only identified and authenticated author of his Gospel, the other three having to remain probably forever under their unidentified noms de plume.

^{*} [Epiphanius, Panarion, Bk. I, tome II, Haer. XXIX, § vii; p. 123 in Petavius’ ed. of Epiphanius, Paris, 1622.]

[†] [This is contained in a footnote by Petavius, on page 124 of his ed. of Epiphanius’ Panarion, being appended to Bk. I, tome II, Haer. XXIX, § viii, but is credited to St. Jerome’s Commentarius in Evangelium secundum Matthaeum, Bk. II, cap. xii, 13. Cf. J. P. Migne, Patrologiae Cursus Completus, Series Latina, Tomus XXVI, Col. 80-81. Paris, Garnier frères, 1884.]

The English translation of this passage is as follows: “. . . In the Evangel which was used by the Nazarenes and the Ebionites (which we recently translated from a Hebrew sermon into Greek, and which by many has been declared to be the authentic Matthew), the same man who had the withered hand was a stone-mason . . .”—Compiler.]

The Ebionites and the Nazarenes are nearly identical. Inhabiting a desert between Syria and Egypt beyond Jordan called Nabathaea, they were indifferently called Sabians, Nazarenes, and Ebionites. Olshausen finds it remarkable that, while all Church Fathers agree in saying that Matthew wrote in Hebrew, they all use the Greek text as the genuine apostolic writing without mentioning what relation the Hebrew Matthew has to the Greek one. "It had many peculiar additions which are wanting in our Greek Evangel," he remarks;* and as many omissions, we may add. The fact ceases at once to be remarkable when we remember that confession made by Hieronymus (or St. Jerome) in his letter to Bishops Chromatius and Heliodorus, and in several other passages in his works:

Matthew who was called Levi, and who from a publican became an Apostle, was the first one in Judea who wrote an Evangel of Christ, in Hebrew language and letters, for the sake of those among the circumcized ones who had believed. It is not sufficiently certain as to who afterwards translated it into Greek. The Hebrew original could be found to this day in the library diligently collected at Caesarea by the Martyr Pamphilus. It was possible even for me to have access to this volume which the Nazarenes had been using in Beroea [Veria], a city in Syria.† In the Evangel according to the Hebrews, which, indeed, was written in the Chaldean and Syrian language (*lingua Chaldaica quam vocat hic Syriacam*), but with Hebrew letters, which the Nazarenes use today according to the apostles, or as most suppose according to Matthew, which also is contained in the library at Caesarea, the history narrates:

* Hermann Olshausen, *Nachweis der Echtheit der sämtlichen Schriften des Neuen Testaments*, p. 35.

[By consulting this paragraph from Olshausen's work, the last sentence, the only one actually quoted by H.P.B., could not be located.—Compiler.]

† St. Jerome, *De viris illustribus liber*, cap. 3. [Cf. J. P. Migne, *Patr. C. Compl.*, T. XXIII, Col. 613, Paris, 1883.]

“Lo the mother of the Lord and his brothers said to him, John the Baptist baptizes unto remission of sins; let us go and be baptized by him. But he (Iasous) said to them: what sin have I committed that I should go and be baptized by him?”*

The Gospel we have of Matthew tells quite a different story; and yet Jerome, speaking of the evangel which Nazarenes and Ebionites use, mentions it as the one “which we recently translated from a Hebrew sermon into Greek and which by many has been declared to be the authentic Matthew” (Comm. to Matthew, II, xii, 13). But the whole truth dawns at once on him, who reads Jerome’s letter and remembers that this famous Dalmatian Christian had been before his full conversion a no less famous barrister, well acquainted with both ecclesiastical and legal casuistry; and that, therefore, he must have transformed the genuine Hebrew Gospel into something quite different from what it originally was. And such, indeed, is his own confession. Hear him saying:

An arduous task has been enjoined on me by Your Felicities [Bishops Chromatius and Heliodorus], namely what St. Matthew, Apostle and Evangelist, did not wish to be openly written. For if it had not been rather secret, he would have added it to the Evangel which he gave forth as his own; but he wrote this book sealed up in Hebrew characters; and he did not provide until now for its publication, in such a way that this book, written in Hebrew script and by his own hand, is today possessed by the most religious men, who, in the succession of time, received it from those who preceded them. Though they [the most religious, the initiates] never gave this book to anyone to be transcribed, they transmitted its text some in one way and some in another (aliter aliterque). And so it happened that this book [the original Gospel of Matthew], published by a disciple of Manichaeus, named Seleucus, who also wrote falsely the Acts of the Apostles, contained matter not for edification, but for destruction; and that being such it was approved in a synod which the ears of the Church properly refused to listen to. . . . †

* St. Jerome, *Dialogi contra Pelagianos*, III, 2.

† [This passage may be found in the Johannes Martianay edition of St. Jerome’s *Opera*, published in Five Volumes in Paris, by Ludovicus Roulland, 1693-1706. The date of Vol. V is 1706, and in column 445 occurs the passage under discussion, in its original Latin. The student is referred to the long Compiler’s Note No. 60, pp. 233-36, in Vol. VIII of the *Collected Writings*, where there is a discussion of this matter and of the authenticity of the letter itself.—Compiler.]

And, to suit the ears of the Church who “properly refused to listen” to the original Gospel, St. Jerome candidly tells us:

I am now speaking of the New Testament. This was undoubtedly composed in Greek, with the exception of the work of Matthew the Apostle, who was the first to commit to writing the Gospel of the Anointed, and who published his work in Judea in Hebrew characters. We must confess that as we have it in our language it is marked by discrepancies, and now that the stream is distributed into different channels (et diversos rivulorum tramites ducit) we must go back to the fountainhead. I pass over those manuscripts which are associated with the names of Lucian and Hesychius, and the authority of which is perversely maintained by a handful of disputatious persons. . . .*

In other words, the venerable compiler of the Latin version of the Scriptures—the basis of the present Vulgate—in what is called by Alban Butler “his famous critical labours on the Holy Scriptures,” distorted the original Gospel of Matthew beyond recognition. And it is such sentences as now stand in the Gospel of Matthew, and which ought to be properly called the “Gospel according to St. Jerome,” that the Bishop of Bombay and “One of the Laity” would have anyone but the Christians regard and accept as words of Almighty God, that “will never pass away.” Pro pudor! Words copied with all kind of omissions and additions, out of notes, taken from various oral renderings of the original text—“a book they [its possessors] never gave to anyone to be transcribed,” as St. Jerome himself tells us—still claiming a divine origin! If the orthodox exponents of “historico-philosophical theology” in Europe have hitherto handled all these questions which relate to the authenticity of the Bible with a very timid hand, it has not in the least [prevented] others to examine them as critically as they would Homer’s Iliad. And, having done so, they found embodied in that heterogeneous literature the production of a hundred anonymous scribes. Its very Greek plural name of ta Biblia, meaning “the Books,” or a collection of small pamphlets, shows it to be a regular hotchpotch of stories having a meaning but for the Kabbalist.

* [This passage is from Jerome’s Preface to the translation of the Four Gospels, in his Vulgate, namely in the version thereof made at Rome between the years 382 and 385, the Preface being addressed to Pope Damasus. Cf. Nicene and Post-Nicene Fathers, Vol. 6 of the Second Series.—Compiler.]

Every child will very soon be taught that even the Epistles have been regarded as sacred and authoritative a great deal earlier than the Gospels; and that for two centuries at least, the New Testament was never looked upon by the Christians as [so] sacred as the old one. And, as we can learn from St. Jerome's writings just quoted above, at the end of the fourth century (he died in 420) there was no New Testament canon as we now have it, since it was not even agreed upon which of the Gospels should be included in it and regarded as sacred and which should be rejected. As well may we, Theosophists, claim (and perhaps with far better reasons) that some of the words as occasionally found in our journal, "WILL NEVER PASS AWAY."

FOOTNOTE TO "THEOSOPHY AND THE AVESTA"

[The Theosophist, Vol. IV, No. 1, October, 1882, p. 22]

[The writer, a Parsi F.T.S., discusses the septenary division of man's constitution, as contained in the ancient Zoroastrian Scriptures. H. P. B. appends to his article the following footnote:]

Our Brother has but to look into the oldest sacred books of China—namely the Yi King, or Book of Changes (translated by James Legge) written 1200 B.C., to find that same Septenary division of man mentioned in that system of Divination. Zing, which is translated correctly enough "essence," is the more subtle and pure part of matter—the grosser form of the elementary ether; Khien, or "spirit," is the breath, still material but purer than the Zing and is made of the finer and more active form of ether. In the Hwân, or soul (animus), the Khien predominates, and the Zing in the Pho or animal soul.

At death the Hwân (or spiritual soul) wanders away, ascending, and the Pho (the root of the Tibetan word Pho-hat), descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that “the Kwei Shins” (See A Dissertation on the Theology of the Chinese, pp. 10-11) are “the expanding and contracting principles of human life”! The Kwei Shins are brought about by the dissolution of the human frame, and consist of the expanding and ascending Shin which rambles about in space, and of the contracted and shrivelled Kwei, which reverts to earth and nonentity. Therefore, the Kwei is the physical body; the Shin is the vital principle; the Kwei-Shin the *linga-śarira*, or the vital soul; Zing the fourth principle or *Kama-Rupa*, the essence of will; Pho (the animal soul); Khien the spiritual soul; and Hwân the pure spirit—the seven principles of our occult doctrine!

WAS IT “SPIRITS” OR WHAT?

[The Theosophist, Vol. IV, No. 1, October, 1882, pp. 23-25]

[A correspondent who signed himself “A Perplexed Theosophist” wrote describing some premonitory dreams and apparitions which had occurred in connection with the death of a niece, and asking for an explanation. H. P. B. replied as follows:]

The strict adherence to our duty as an Occultist, while it satisfies a few of our fellow students, materially detracts, in the opinion of our spiritualistically-inclined friends, from the value of our editorial notes and explanations. The latter find that our theories will not bear comparison with those upon similar phenomena of the Spiritualists. They charge us with the double crime of being not only personally unsatisfied with their explanations about spiritual communications, and with refusing to infer the “spirit” presence from the many wonderful phenomena we acknowledge as genuine, but also with leading our readers into heresy and error, regarding such.

We are not content, they reproachfully tell us, to humbly acknowledge facts, and accept the testimony of the agents at work behind the phenomenal effects which crowd the records of modern spiritualism, but in our pride we seek to penetrate into unfathomable mysteries, to not only ascertain the nature of the relations between cause and effect, or, in other words—between medium and phenomena—but even to fathom mysteries that spirits themselves confess their inability to explain. Too much speculation on certain subjects leads the mind into a sea of error—think our European and American spiritualistic friends—and it is sure to land us “in regions of Falsity.” If men would leave off speculating, and would simply stick to fact, truth would be more readily attained in each and every case.

For the sake of those of our friends who have made of spiritualism a new “Revelation,” a “glorious faith,” as they call it, we feel really sorry to be forced to hurt their feelings by our “blank denial.” But truth stands higher in our opinion than any earthly consideration ever will; and, it is truth—at least we so regard it—that compels us to answer those, who come to us for an explanation, according to the teachings of occultism, instead of telling them, as Spiritualists would, that such phenomena are all produced by disembodied mortals, or spirits. To ascertain the laws according to which psycho-physiological manifestations take place from a spiritualistic standpoint is, no doubt, a gratifying kind of knowledge; but we, Occultists, are not satisfied with only this. We seek to learn primal, as well as secondary, causes; to fathom the real, not apparent, nature of that power that performs such strange, seemingly supernatural operations; and, we think, we have succeeded in unravelling some of its mysteries and in explaining much of the hitherto unexplained. Hence our conviction that the Force which the Spiritualists view as a thinking, intelligent Principle, a power, that can never be manifested outside the magnetic aura of a sensitive, is oftener a blind energy than the conscious production of any beings or spirits; and, also, that this Force can be replaced by the conscious will of a living man, one of those initiates, as a few may yet be found in the East. We cannot be content with the easygoing theory of returning spirits.

We have seen too much of it. And, since we are thoroughly convinced that nearly everything in connection with this mysterious agent—the “Astral Serpent” of Éliphas Lévi—had been discovered ages ago, however little knowledge of it we may claim personally, yet we know sufficiently, we think, to judge on the whole correctly of its influence upon, and direct relations with, the corporeal machines called mediums; as also of its intercorrelations with the aura of every person present in the séance-room. Moreover, we maintain that it looks far more reasonable to follow the uniform teaching upon this subject of one school, than to be hopelessly groping for truth in the dark, with our intellects literally rent asunder by the thousand and one conflicting “teachings” of the supposed denizens of the “Spirit-World.”

Had our correspondent asked—for an explanation of the weird phenomena that have just occurred in his family—one possessed practically of that knowledge, he would, no doubt, have received perfectly correct information as to what really took place, and how the phenomena have come to pass (that is to say, if the adept had found [it] worth his while to undergo a mentally painful process, and safe to divulge the whole truth to the public). While now, he has to be content with a few generalities. We can tell him for a certainty what it was not, but we cannot undertake to say what it really was, since similar effects may be produced by a hundred various causes.

We will not touch upon the question of foreboding dreams, since the existence of such is proved to all but incurable sceptics, and is easily accounted for by everyone who believes and knows that inside his body of flesh, the gross envelope, there is the real, generally invisible, body of ethereal elements, the Ego, that watches and never sleeps. The facts as described seem certainly as though they belonged to that class of phenomena which are regarded as “spiritual,” and which occur, under ordinary circumstances, only where there are one or more mediums in the family.

The regular and periodic trance-fits, which our correspondent's relative had suddenly become subject to for several consecutive nights, would point to that lady as being the cause, the principal generator of the phenomena. But, since we know nothing of her previous state of health, and lack further details that might give an additional clue to the mystery, our explanation must be regarded as a simple suggestion. Though the Occultists reject, on the whole, the theory of disembodied Egos manifesting after death, yet they admit of certain possibilities of a real spirit's presence, either preceding or directly following physical death, especially when the latter was sudden as in the case of the writer's niece. We are taught by those in whom we have full confidence, that, in such rapid cases of dissolution, the body may be quite dead, and buried, and yet the brain—though its functions are stopped—may preserve a latent spark of will or desire, connected with some predominating feeling in life which will have the effect of throwing into objectivity, of thrusting, so to say, into a certain magnetic current of attraction the astral Ego, or doppelgänger, of the dead body. Whenever, we are told, death is brought on by suffocation, apoplexy, concussion of the brain, haemorrhage, or some such change, “the tripod of life”—as the Greeks called it—the heart, the lungs and the brain, the fundamental basis upon which animal life is erected—is simultaneously affected in its three parts; the lungs and heart, the organs the most intimately associated in the circulation of the blood, becoming inactive, and the blood not being sufficiently aërated on account of this inactivity, the latter often becomes the cause of putting a sudden stop to the functions of the brain, and so terminates life.

Therefore, before pronouncing upon the value of an apparition, an Occultist has always to ascertain whether complete death was brought on by, or primarily due to the death of the lungs, the heart, or the brain. But of all these the latter—on account of its double functions—the spiritual and the physical—is the most tenacious.

As cessation of breathing and of the pulse, stoppage of the heart, coldness and paleness of the surface, a film on the eye, and the rigidity of the joints are no sure indications of real physical death; and, as the *facies Hippocratica* has deceived more than one experienced practitioner; so, even complete physical death is no indication that the innermost spiritual life of the brain is equally dead. The activity of the mind remains to the last; and the final physical function of the brain in connection with some feeling, or passion may impart, for all our physiologists can say to the contrary, a kind of post-mortem energy to the bewildered astral Ego, and thus cause it to continue its dynamic, seemingly conscious action even for a few days after death. The impulse imparted by the still living brain dies out long after that brain has ceased its functions forever. During life the astral Ego is dependent on, and quite subservient to, the will of the physical brain. It acts automatically, and according to how the wires are being pulled by either our trained or untrained thought. But after death—which is the birth of the spiritual entity into the world or condition of effects, the latter having now become for it a world of causes—the astral entity must be given time to evolute and mature a shadowy brain of its own before it can begin to act independently. Whatever its subsequent fate, and whatever happens in the meanwhile, no action of it can be regarded as a result of a conscious, intelligent will, no more than we would hold any gestures of a newly-born infant for actions resulting from a determined and conscious desire.

Thus, since the deceased young lady lost all consciousness some time before death, and that, being so young and so beloved in her family, she could hardly, when dying, have her thoughts occupied by anything but those around her—thoughts involuntary, and perhaps unconnected, as those of a dream, but still in a direct sequence to her habitual thoughts and feelings—every faculty of hers, paralyzed so suddenly, and severed, during its full vigour and activity, from its natural medium—the body, must have left its astral impress in every nook and corner of the house where she had lived so long and where she died.

Hence, it may have been but the “astral” echo of her voice, directed by her last thought and drawn magnetically to her uncle, the writer, that sounded in his “right ear, as though some one was whispering” or trying to speak to him; and the same astral echo of “her natural voice” that told his mother “to turn round.” Her appearance to her grandfather “in her usual dress” shows us that it was her astral reflection on the atmospheric waves that he saw; otherwise he would have hardly seen a real just disembodied spirit in such an attire. The presence of the “usual dress” forming part of an apparition—were the latter a voluntary, conscious act of the liberated Ego—would have naturally necessitated a previous conception in the plans of the latter, the creation, so to say, of that garment by the spirit—unless we have also to believe in conscious ghosts and independent apparitions of wearing apparel—before it could appear along with its owner. And this would be a predetermined act of volition difficult to suppose in a still dazed human “soul” just escaped from its prison. Even many of the more advanced Spiritualists admit today that, whatever its subsequent career, the freed spirit can never realize the great change, at least for several terrestrial days. Notwithstanding the above, we know well that we shall be not only laughed to scorn by scientific men as by all the unscientific sceptics, but also give again offence to Spiritualists. They would have us say: “It was the spirit of your departed niece, her voice, and real presence, etc.”; and then rest on our laurels without any further attempt at anything like a proof or an explanation. If the present one is found insufficient, let the Spiritualists and sceptics offer a better one and let impartial judges decide. Meanwhile, we would ask the former—if it was all produced by the conscious spirit of the deceased, why have all such manifestations stopped, as soon as the family had left the station and come to Allahabad? Is it that the spirit determined to come no more, or that the mediums in the family had suddenly lost their power, or is it simply because, as the writer puts it, “the effects then wore off, and nothing has happened since?”

With regard to sceptics our answer is still more easy. It is no longer a question with any sane man whether such things do and do not happen; but only what is the real cause that underlies such abnormal effects. Here is a case, which no sceptic—unless he denies the occurrence of the whole story a priori—will be ever able to explain otherwise but on one of the two theories—that of the Occultists and Spiritualists. A case in which a whole family of respectable persons of various ages testifies as eyewitnesses. This can no longer be attributed to a case of isolated hallucination. And in the presence of the frequent occurrence of such cases, every sober man ought to protest against the irrational proceedings of those who condemn without seeing, deny without hearing, and abuse those who have both seen and heard, for putting faith in their own eyes and ears. We have thousands upon thousands of testimonies coming from intelligent, valid persons, that such things do occur and—very frequently. If the senses of those persons are not to be trusted, then what else can be trusted? What better test of truth have we? How can we be sure of anything we hear, or even ourselves see? How are the most ordinary affairs of life to be conducted and relied upon? As a mesmerizer remarked to a sceptic: “If the rule, which the objectors to mesmeric phenomena persist in applying to them, were to be enforced universally, all the business of life must come to a stand.” Indeed no man could put faith in any assertion of any other man; the administration of justice itself must fail, because evidence would become impossible, and the whole world would go upside down. Therefore, and since science will have nothing to do with such abnormal phenomena, the great battle in consequence of the dispute as to the causes underlying them, between natural and unnatural theories, must be fought out between the Occultists and the Spiritualists alone. Let each of us show our facts and give our explanations; and let those—who are neither Occultists, Spiritualists, nor sceptics—decide between the contestant parties. It is not enough that all should know that such things do happen. The world must learn at last—under the penalty of falling back to superstitious beliefs in the archenemy of man—the biblical devil—why such phenomena do so happen, and to what cause or causes they are to be attributed.

We call for enquiry, not for blind credence. And—until enquiry has established scientifically, and beyond any doubt that the producing cause at work behind the veil of objective matter is what the Spiritualists proclaim it to be, namely, disembodied, human spirits, we beg to assert the right of the Theosophists, whether they be Occultists, sceptics, or neither, but simply searchers after truth—to maintain their attitude of neutrality and even of modest scepticism, without risking for it to find themselves crucified by both parties.

DEATH AND IMMORTALITY

[The Theosophist, Vol. IV, No. 2, November, 1882, pp. 28-20]

The following letter states an embarrassment which may very likely have occurred to other readers of the passages quoted, besides our correspondent.

OCCULT FRAGMENTS AND THE BOOK OF KHIU-TI

To the Editor of The Theosophist.

In the article on “Death” by the late Éliphas Lévi, printed in the October number of The Theosophist, Vol. III,* the writer says that “to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.” In your explanatory note on this passage you quote the book of Khiu-ti, which says that “to force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities, one must become a co-worker with nature, either for good or for bad, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities.

* [October, 1881, pp. 13-14 See Vol. III, pp. 292 ff. in the present Series.]

Thus, while the good and the pure strive to reach Nirvana . . . the wicked will seek, on the contrary, series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or Nirvana, they cling to life in any form, rather than give up that ‘desire for life,’ or Tanha which causes a new aggregation of Skandhas or individuality to be reborn. . . . There are thoroughly wicked or depraved men, yet as highly intellectual and acutely spiritual for evil, as those who are spiritual for good. The Egos of these may escape the law of final destruction or annihilation for ages to come. . . . Heat and cold are the two ‘poles,’ i.e., good and evil, spirit and matter. Nature spews the ‘lukewarm’ or ‘useless portion of mankind’ out of her mouth, i.e., annihilates them.” In the very same number in which these lines occur we have the “Fragments of Occult Truth,” and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles (i.e., the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles “one of two things occurs.” If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, i.e., Kama Rupa and Physical Ego) are left, and the shells take long periods to disintegrate.

On the other hand, if the tendencies of the ego have been towards things spiritual, it will cling to the spirit, and with this pass into the adjoining World of Effects, and there evolve out of itself by the spirit’s aid a new ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher objective world of causes.

The “Fragments” teach that, apart from the cases of the higher adepts, there are two conditions: First, that in which the Spirit is obliged to sever its connection; and, secondly, that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The “Fragments” do not seem to admit of a third or intermediary case which could explain the condition of Éliphas Lévi’s “useless portion” of mankind after death. It appears to me also that there could be only two cases: (1) either the spirit continues its connection, or (2) it severs its connection.

What, then, is meant by the “useless portion of mankind” who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called “useless portion of mankind”?

The “Fragments” again tell us that, in the case of the wicked, the fourth and fifth principles are simply disintegrated after long ages, while in your above quoted note you say that the “wicked will seek a series of lives as conscious, definite existences or beings,” and again in the note to the word “Hell” you write that it is “a world of nearly absolute matter and one preceding the last one in the ‘circle of necessity’ from which ‘there is no redemption, for there reigns absolute spiritual darkness’.” These two notes seem to suggest that, in the case of the depraved, the fourth and fifth principles are born again in inferior worlds and have a series of conscious existences.

The “Fragments” are admittedly the production of the “Brothers,” and what I could gather from them after a careful perusal seems apparently not to accord with your notes quoted above. Evidently there is a gap somewhere, and, as the “useless portion of mankind” have been so far noticed, a more exhaustive explanation of them after the method of the seven principles is needed to make your otherwise learned note accord with the “Fragments.” I might mention again that at every step the words “matter” and “spirit” confound the majority of your readers, and it is highly important and necessary that these two words be satisfactorily explained so that the average reader might understand wherein lies the difference between the two; what is meant by matter emanating from spirit, and whether spirit does not become limited to that extent by the emanation of matter therefrom.

Yours faithfully and fraternally,

N. D. K——, F.T.S.*

*** The apparent discrepancy between the two statements, that our correspondent quotes, does not involve any real contradiction at all, nor is there a “gap” in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man.

* [These initials stand for Navroji Dorabji Khandalavala, Pres. of the Poona Theosophical Society. It would appear from The Mahatma Letters to A. P. Sinnett, pp. 189-90, that Master K. H. contributed some of the material which is contained in the reply to Khandalavala’s letter.—Compiler.]

Reference has been made to this distinction in modern Occult writing very frequently, and in *Isis* itself where the explanations of a hundred mysteries lie but half-buried—they were altogether buried in earlier works on Occult philosophy—only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When *Isis* was written, it was conceived by those from whom the impulse, which directed its preparation, came, that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea, the difference between personal and individual identity is suggested, if not fully set forth at page 315, Vol. I. There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs: “Man and Soul had to conquer their immortality by ascending towards the Unity with which, if successful, they were finally linked. . . . The individualisation of man after death depended on the spirit, not on his soul and body. Although the word ‘personality,’ in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal per se.” And a little later on: “A person may have won his immortal life, and remain the same inner-self he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Mr. Brown he was on earth. . . .” [p. 316.]

A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Éliphas Lévi is talking about personalities—the “Fragments” about individualities. Now, as regards the personalities, the “useless portion of mankind” to which Éliphas Lévi refers, is the great bulk thereof. The permanent preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Éliphas Lévi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan.

That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers—the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life.

This doctrine cannot be treated as one which falls in at once with the view of things entertained by people whose conceptions of immortality have been corrupted by the ignoble teaching of modern churches. Few exoteric religions ask their devotees to lift their imaginations above the conception that life beyond the grave is a sort of prolongation of life on this side of it. They are encouraged to believe that through “eternity,” if they are good in this life, they will live on in some luxurious Heaven just as they would be living if transported to some distant country, miraculously protected there from disease and decay, and continuing for ever the “Mr. Smith” or “Mr. Brown” they may have been previous to emigration. The conception is just as absurd, when closely thought out, as the conception that for the merits or the sins of this brief life—but a moment in the course of eternity—they will be able to secure infinite bliss, or incur the utmost horrors of perpetual punishment. Ends and means, causes and effects, must be kept in due proportion to one another in the worlds of spirit as in the worlds of flesh. It is nonsense for a man who has not first rendered his personality something altogether abnormal to conceive that it can be rationally thought of as surviving forever.

It would be folly to wish even that it could be so perpetuated, for, how could human beings of ignoble, miserable life, whose personality is merely a congeries of wretched and sordid memories, be happy in finding their misery stereotyped for all coming time, and in perpetual contrast with the superior personalities of other such stereotypes. The memory of every personal life, indeed, is imperishably preserved in the mysterious records of each existence, and the immortal individual spiritual entity will one day—but in a future so remote that it is hardly worth thinking about much at present—be able to look back upon it, as upon one of the pages in the vast book of lives which he will by that time have compiled. But let us come back from these very transcendental reflections to the destinies more immediately impending over the great majority of us whom Éliphas Lévi so uncivilly speaks of as “the useless portion of mankind”—useless only, be it remembered, as regards our special present congeries of earthly circumstance—not as regards the inner self which is destined to active enjoyment of life and experience very often in the future among better circumstances, both on this earth and in superior planets.

Now, most people will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute their present personalities, these are after all themselves—“a poor thing, Sir, but mine own”—and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Éliphas Lévi’s exposition of the doctrines is a very brief one—as regards the passage quoted—and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great Occultist is thinking of the vast stretches of time over which the personality of the adept and the sorcerer may be made to extend.

When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

It has been explained, in more than one paper published in this magazine during the last few months, that the passage of the spiritual monad into a rebirth does not immediately follow its release from the fleshly body last inhabited here. In the Kama-loka, or atmosphere of this earth, the separation of the two groups of ethereal principles takes place, and in the vast majority of cases in which the late personality—the fifth principle—yields up something which is susceptible of perpetuation and of union with the sixth, the spiritual monad, thus retaining consciousness of its late personality for the time being, passes into the state described as Devachan, where it leads, for very long periods indeed as compared with those of life on this earth, an existence of the most unalloyed satisfaction and conscious enjoyment. Of course this state is not one of activity nor of exciting contrasts between pain and pleasure, pursuit and achievement, like the state of physical life, but it is one in which the personality of which we are speaking is perpetuated, as far as that is compatible with the nonperpetuation of that which has been painful in its experience. It is from this state that the spiritual monad is reborn into the next active life, and from the date of that rebirth the old personality is done with. But for any imagination, which finds the conception of rebirth and new personality uncomfortable, the doctrine of Devachan—and these “doctrines,” be it remembered, are statements of scientific fact which Adepts have ascertained to be as real as the stars though as far out of reach for most of us—the doctrine of Devachan, we say, will furnish people who cannot give up their earth-life memories all at once—with a soft place to fall upon.

IS SUICIDE A CRIME?

[The Theosophist, Vol. IV, No. 2, November, 1882, pp. 31-32]

The writer in the London Spiritualist for November, who calls the “Fragments of Occult Truth” speculation-spinning, can hardly, I think, apply that epithet to Fragment No. 3, so cautiously is the hypothesis concerning suicide advanced therein.* Viewed in its general aspect, the hypothesis seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as with those we have derived from science. The inference drawn from the two cases cited, viz., that of the selfish suicide on the one hand, and of the unselfish suicide on the other, is that, although the afterstates may vary, the result is invariably bad, the variation consisting only in the degree of punishment. It appears to me that, in arriving at this conclusion, the writer could not have had in his mind’s eye all the possible cases of suicide, which do or may occur. For I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad. I will put one case, perhaps the rarest of all rare cases, but not necessarily on that account a purely hypothetical one, for I KNOW at least one man, in whom I am interested, who is actuated with feelings, not dissimilar to these I shall now describe, and who would be deeply thankful for any additional light that could be thrown on this darkly mysterious subject (1).

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes his own worthlessness as a sentient human being, and that by continuing a life of worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away.

* [See The Mahatma Letters to A. P. Sinnett, p. 258, for comments on this.—Compiler.]

He tries to be useful, but—miserably and deplorably fails. What, then, is his remedy? Remember there is here “no sea of troubles” to “take arms against,” no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which therefore fails of its own primary purpose. Is his act not justifiable? Or must he also be the victim of that transformation into spook and piśacha, against which Fragment No. 3 utters its dread warning? (2)

Perhaps, M. may secure at the next birth more favourable conditions, and thus be better able to work out the purpose of Being. Well, he can scarcely be worse; for, in addition to his being inspired by a laudable motive to make way for one who might be more serviceable, he has not, in this particular case, been guilty of any moral turpitude (3).

But I have not done. I go a step further and say that M. is not only useless, but positively mischievous. To his incapacity to do good, he finds that he adds a somewhat restless disposition which is perpetually urging him on to make an effort to do good. M. makes the effort—he would be utterly unworthy the name of man if he did not make it—and discovers that his incapacity most generally leads him into errors which convert the possible good into actual evil; that, on account of his nature, birth, and education, a very large number of men become involved in the effects of his mistaken zeal, and that the world at large suffers more from his existence than otherwise. Now, if, after arriving at such results, M. seeks to carry out their logical conclusions, viz., that being morally bound to diminish the woes to which sentient beings on earth are subject, he should destroy himself, and by that means do the only good he is capable of; is there, I ask, any moral guilt involved in the act of anticipating death in such a case? I, for one, should certainly say not. Nay, more, I maintain, subject of course to correction by superior knowledge, that M. is not only justified in making away with himself, but that he would be a villain if he did not, at once and unhesitatingly, put an end to a life, not only useless, but positively pernicious (4).

M. may be in error; but supposing he dies cherishing the happy delusion that in death is all the good, in life all the evil he is capable of, are there in his case no extenuating circumstances to plead strongly in his favour, and help to avert a fall into that horrible abyss with which your readers have been frightened? (5) . . .

AN INQUIRER

(1) “Inquirer” is not an Occultist, hence his assertion that in some cases suicide “is not only justifiable, but also morally desirable.” No more than murder, is it ever justifiable, however desirable it may sometimes appear.

The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual, who affirms that any man, under whatsoever circumstances, is called to put an end to his life, is guilty of as great an offence and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of Avidya mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of "Fragments" arrived at his conclusions only because he failed to keep before his mind's eye all the possible cases of suicides. The result, in one sense, is certainly invariable; and there is but one general law or rule for all suicides. But, it is just because "the afterstates" vary ad infinitum, that it is erroneous to infer that this variation consists only in the degree of punishment. If the result will be in every case the necessity of living out the appointed period of sentient existence, we do not see whence "Inquirer" has derived his notion that "the result is invariably bad." The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD, if life was sacrificed to save other lives and that there was no other alternative for it. Let him read paragraph 7, page 313, in the September Theosophist, and reflect Of course, the question is simply generalized by the writer. To treat exhaustively of all and every case of suicide and their afterstates would require a shelf of volumes from the British Museum's Library, not our "Fragments."

(2) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. The instance chosen by "Inquirer" is not a happy one.

There is a vast difference between the man who parts with his life in sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half-insane misanthrope—the other, a hero and a martyr. One takes away his life, the other offers it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that will not hold all, in favour of younger and weaker beings; the physician, the sister of charity and nurse who stir not from the bedside of patients dying of an infectious fever; the man of science who wastes his life in brain work and fatigue and knows he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother who throws herself before the wild beast that attacks her children to screen and give them the time to flee; all these are not suicides. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these will have to live in the Kama-Loka their appointed life term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. Not so, surely in the case of the man instanced by “Inquirer.” Notwithstanding his assertion that “there is no moral cowardice whatever involved” in such self-sacrifice—we call it “moral cowardice” and refuse it the name of sacrifice.

(3 and 4) There is far more courage to live than to die in most cases. If “M.” feels that he is “positively mischievous,” let him retire to a jungle, a desert island; or, what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to anyone, work, in one way or the other, for the poor, the starving, the afflicted.

If he does that, no one can “become involved in the effects of his mistaken zeal,” whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude and ‘silence as can be commanded under the circumstances. Anything is better—even being called a crazy philanthropist—than committing suicide, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to in a fit of insanity.

(5) “Inquirer” asks whether his “M.” must also be victim of that transformation into spook and *piśacha*! Judging by the delineation given of his character by his friend, we should say that, of all suicides, he is the most likely to become a séance-room spook. Guiltless “of any moral turpitude,” he may well be. But, since he is afflicted with a “restless disposition which is perpetually urging him on to make an effort to do good”—here, on earth, there is no reason we know of, why he should lose that unfortunate disposition (unfortunate because of the constant failure)—in the *Kama-Loka*. A “mistaken zeal” is sure to lead him on toward various mediums. Attracted by the strong magnetic desire of sensitives and spiritualists, “M.” will probably feel “morally bound to diminish the woes to which these sentient beings (mediums and believers) are subject on earth,” and shall once more destroy not only himself, but his “affinities,” the mediums.

FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”*

[The Theosophist, Vol. IV, No. 2, November, 1882, pp. 36-38]

Brilliant and epigrammatic a writer, and profound an Occultist, as was the Abbé Constant (better known by his nom-de-plume of Éliphas Lévi), the great bulk of his writings would, we fear, do little either to interest or instruct our readers. Still there are passages in his writings so pregnant with a higher meaning that it seems to us that it might be well to reproduce, from time to time, in The Theosophist, translations of some of these. To Indian readers at any rate, they will open an entirely new vista.

See Plato’s Critias, on the History of Atlantis, as given by the priests of Sais to his great ancestor Solon, the Athenian lawgiver.

Atlantis, the submerged continent, and the land of the “Knowledge of Good and Evil” (especially the latter) par excellence, and inhabited by the fourth race of men (we are the fifth) who are credited in the Popol-Vuh (the book of the Guatemalans) with sight unlimited and “who knew all things at once.” Éliphas Lévi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the “Sons of God”—the initiated Adepts of Sambhala (once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlanteans, the wicked magicians of Thevetat. (See Isis Unveiled, Vol. I, pp. 589-94).

* [In The Mahatma Letters to A. P. Sinnett, p. 156, it is said that the translation of certain excerpts from Éliphas Lévi’s Dogme et Rituel de la Haute Magie, to which these footnotes were appended, was made by A. O. Hume.—Compiler.]

It is a well-established belief among the Eastern, and especially the Mongolian and Tibetan, Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes, it branches off—one as the “Sons of Light” and the other as the “Sons of Darkness,” or initiated Adepts and natural-born magicians or—mediums. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the “Sons of Darkness” are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of “natural-born magicians” will be exterminated at the future great cataclysm by—fire.

What was in reality that much maligned and still more dreaded goat [the Hermaphrodite goat of Mendes], that Baphomet regarded even now by the Roman Catholics as Satan, the Grand Master of the “Witches Sabbath,” the central figure of their nocturnal orgies? Why, simply Pan or Nature.

By “the dogma of elementary forces” Éliphas Lévi means “spirit” and “matter,” allegorized by Zoroaster, for the common herd, into Ormazd and Ahriman, the prototype of the Christian “God” and “Devil”; and epitomized and summed up by the philosophy of Occult Science in the “Human Triad” (Body, Soul, Spirit—the two poles and the “middle nature” of man), the perfect microcosm of the ONE Universal Macrocosm or Universe.

In the Khordah-Avesta the Zoroastrian dualism is contradicted: “Who art thou, O fair being?” inquires the disembodied soul of one who stands at the gates of its Paradise. “I am, O Soul, thy good and pure actions . . . thy law, thy angel, and thy God.”

[“The Azot of the sages.”] The Seventh State of matter—Life. The Fire and Light of the “Astral Virgin” may be studied by the Hindus in the Fire and Light of Akaśa.

. . . “to avoid seeing what God is”—i.e., seeing that God is but man and vice versa—when he is not the “lining” of God—the Devil. We know of many who prefer voluntary and lifelong blindness to plain, sober truth and fact.

Cupid, the god, is the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her “consort”—and sees him—she loses him. Study the “Heresy of Individuality”—and you will understand.

In the Christian legend, the “Redeemer” is the “Initiator” who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphinx, “becomes the Master of the Absolute” for the simple reason that the greatest mystery of all the ancient initiations—past, present, and future—is made plain and divulged to him. Those who accept the allegory literally, will remain blind all their life and those, who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to “feed pigs with pearls.”

The Theosophist—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphinx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, etc. And then he will find what the word “Atonement”—far older than Christianity—meant, as also “the Baptism of Blood.” At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the “newly born,” the worthier of the two, had to die, since two Adepts of equal power must not live, and he, who is perfect, has no room on earth. Éliphas Lévi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies mysteriously, disappears from the top of Mount Pisgah after he had “laid his hands” upon the initiated Aaron; of Jesus who dies for the disciple “whom he loved,” John the author of the Apocalypse, and of John the Baptist—the last of the real Nazars of the Old Testament (see Isis, Vol. II, p. 132), who, in the incomplete, contradictory, and tortured Gospel accounts, is made to die later through Herodias’ whim, and, in the secret Kabalistic documents of the Nabathaeans, to offer himself as an expiatory victim after “baptizing” (i.e., initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation Aba, the Father, becomes the Son, and the Son succeeds the Father and becomes Father and Son at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation beyond the Himalayas is followed by temporary death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts “evil powers.” At the initiation of the Chhinmasta Tantrikas (from chhinna “severed” and masta “head”—the Goddess Chhinmasta being represented with a decapitated head), the Tantrik Shastras say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers.

He must “cut off his own head with the right hand, holding it in the left.” Three streams of blood gush out from the headless trunk. One of these is directed into the mouth of the decapitated head (“. . . my blood is drink indeed”—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of “self-immolation.” Now, this has a profound Occult significance which is known only to the initiated; nothing like the truth is explained by the Christian dogma, and imperfectly as they have defined it, the quasi-inspired “Authors of the Perfect Way” reveal the truth far nearer than any of the Christian commentators.

**FOOTNOTE TO “THE THREE GRADES
OF ANCIENT THEOSOPHISTS”**

[The Theosophist, Vol. IV. No. 2, November, 1882, p. 39]

[The writer speaks of occultists of a higher grade as being a law unto themselves and says that they should not be criticized or imitated by the ignorant and impatient Chela. He instances the case of Sri Samkarâchârya who is alleged to have lived with a widow princess; he also mentions Arjuna who is said to have married a widow, and Krishna who had a thousand wives. To this H. P. B. remarks:]

These examples are “unsuited” because these are not historical facts, but allegorical fictions that are accepted literally but by the ignorant. No adept—while one at any rate—has ever “lived with a widow (or no widow) princess”; nor has he married anyone; least of all, no adept had, since the world’s evolution, even one, let alone a “thousand wives.”

**THE “CONTRADICTIONS OF THE BIBLE”
AND THE RAWALPINDI MISSION SCHOOL**

[The Theosophist, Vol. IV, No. 2, November, 1882, p. 41]

Having given room in our September number to a letter from a Hindu correspondent, belonging to a Mission School, who accused his Superintendent, the Rev. N—, of abuse of power, we sent a copy of that number to the party charged of the offence, in order to give him a chance of replying to the accusation. We have now his reply and we print it verbatim. At the same time, we have also received another letter from the plaintiff, which we publish alongside with that of the reverend gentleman. We regret our inability to comply with the request of the latter. “In case Lakshman sends you any more cock-and-bull stories, please favour me with a sight of them before putting them into print, as they may be improved by an explanation from me”—writes to us the Rev. C. B. Newton. We answer: We have no right to betray the confidence of a correspondent, even though he may be proved to have exaggerated the offence. We are glad for the reverend gentleman’s sake that it should be so, and sorry for the young man that he should have found it necessary to exaggerate.* With all that, we cannot remain satisfied with the explanations given by the Rev. Mr. Newton. The main point is not whether he has confiscated the book—another person’s property—brutally or politely; but rather, whether he had any right to do so at all, since Lakshman Singh was not a Christian; and the Mission Schools, especially the American, have no right to break the promises of religious neutrality given to the Hindus and Mussulmans by the Government that gives them shelter and hospitality.

* Well, if he has, better let him go and defend himself.

And, if Lakshman Singh proves that he has been expelled from the school for no greater crime than appealing to public opinion to decide upon the legality of such forced proselytism, and for refusing to sign an untruthful statement to save his prospects of education from ruin, then we doubt whether the Rev. Mr. Newton will thereby strengthen much either his own case or that of the religion he would enforce upon his pupils by means that no one would venture to call altogether fair. And since our reverend correspondent does us the honour of acknowledging that we maintain certain principles, such as truthfulness and fair play, in common with himself, we would fain ask him in the name of that truthfulness, whether he would have ever cared to confiscate, as promptly as he has the Self-contradictions of the Bible, some of the missionary works that tear down, abuse, and revile the gods of the Hindus, and the other so-called "heathen" religions? And if not, is it not forcing the poor youths of India, who have no other means of being educated, to pay rather too dearly for that education, if they have to obtain it at the price of their ancestral faith, or be turned out for seeking to learn the truth about a religion which they are asked to prefer to their own and which yet is represented to them but from one of its aspects, namely, the missionary side? We call it neither fair nor generous; nor yet charitable. True charity neither asks nor does it expect its reward; and, viewed from this standpoint, the free mission schools must appear to every unprejudiced person no better than ill-disguised traps for the unsophisticated "heathens," and the missionaries themselves as guilty all round of false pretences. Far more respectable appear to us even the ludicrous Salvationists who, if they masquerade in Oriental costumes, do not at least disguise their real aims and objects, and have, at any rate, the merit of sincerity, however brutally expressed. Therefore we maintain what we have said before: the act of which the Rev. Newton and the two schoolmasters stand accused of, is—ABUSE OF POWER.

THE ARYA AND ITS “OUTSTATION” CORRESPONDENCE

[The Theosophist, Vol. IV, No. 2, November, 1882, p. 49]

There exists a class of men—among the great variety composing genus homo—who, by their modes of thought and action, have to be viewed as a distinct group, a specimen entirely sui generis. We would bottle and label them as the “India-rubber,” or “Elastic men.” These individuals whenever defeated, will neither hide their diminished heads, nor will they honestly admit that which, to all others, is an accomplished and an undeniable fact: namely, that in the affray, whatever its nature, they have come out second best. On the contrary, prudently allowing a certain period of time to elapse between the event and a fresh attack—a period sufficient, as they craftily calculate, to sweep away from people’s minds the correct remembrance of details—they will pounce most unexpectedly upon their ex-antagonist and try to crack his head. They will, once more, impose upon the public an absolutely false account of facts, and feel placidly confident that they have whitewashed themselves in the sight of some weak-minded fools.

Such is evidently the malignant purpose of “An Outstation Aryan Correspondent” in the October number of the Arya—a purpose that could be formed only by a mind originally and essentially elastic, and executed by an intellect naturally narrow, and a mode of reasoning enfeebled and contracted by bad education.

It is sufficient to read the first paragraph of “A Summary Review on (?) Extra Supplement (sic) to The Theosophist for July,” to smile in sincere pity at the puny efforts of that unlucky advocate of a cause perdue.

We cannot help admiring, though, the sublime coolness with which he opens the fire from his popgun in the first paragraph: “In reply to Colonel Olcott’s defence against Swamiji Dayanand Saraswati’s charges I [and who are you, Babu ‘Sir Oracle’?] can in no way see that in any one single instance does the Colonel prove that those charges are not well-founded and perfectly correct.”

And forthwith our brave Volunteer for “Forlorn Hope,” sets out—in the very face of facts and Swami’s suicidal autographs engraved from his original letters and published in the July Supplement—to prove that white is black and vice versa. “A Summary Review” being, of course, unworthy of a serious review, or even a passing notice in *The Theosophist*, we write these few lines with quite a different object than that of answering the unknown “I.” Indeed, no sane man, acquainted with Swami’s many public and emphatic denials that he had ever belonged to or permitted his name to be entered as a member of the Theosophical Society, could undertake, after reading the said July Supplement, to express but one view upon the question. In the presence of (a) Swami’s autograph letter authorizing Colonel Olcott to represent and act for him in every meeting of the Council of the Society; (b) his letter acknowledging the receipt and acceptance of a Diploma from New York, which makes him necessarily a Fellow, he having kept that Diploma for nearly two years before sending it back, or, in other words, resigning; and (c) Mrs. A. Gordon’s letter testifying to the fact that she was initiated by Swami Dayanand Saraswati at Benares, something plainly showing that Swami must have been himself initiated before he could initiate anyone else, hence that he was a “Fellow”;—in the presence of these three facts alone, we say, who but an enemy of Swami would care to revive in the public memory the recollection of his exposure and of his fruitless attempts “to cog the dice and shave truth,” as Mr. Artemus Ward would say?

Thus, it is not the luckless “Outstation Correspondent”—who, in his lame would-be review, only outwits himself, and “shooting at a pigeon kills but a crow”—that we address, but the Editor of *The Arya*.

We had always regarded him as rather a discreet, truthful, and intelligent young man. Hence—our sincere and rather amused surprise. Conceding to him willingly the said qualities, we are compelled to suspect that he has suddenly turned an enemy to his great Patron. Otherwise, how should he permit such an awkward and dangerous question to be revived in the columns of his monthly? Unwilling to suspect his own good faith, we are vainly seeking for a plausible motive that could have made him depart from prudent policy. It cannot be that he jumped at the opportunity of giving a hit to a sleeping rival through the hand of an anonymous correspondent, for he is too intelligent to be ignorant of the fact that abuse from certain quarters is the highest praise. We abuse and hate but what we fear.

What is *The Theosophist* more, indeed, “than a series of stories of Bhuts, Jins, etc.”? This sentence alone affords us the correct standard of the intelligence of the “Outstation” critic. Well, we reply that, even were it so, *The Theosophist* would have yet that great advantage over *The Arya* (especially in its October garb) that it can appear on the drawing room table of the highest and most respectable European families, as well as in the hands of the most innocent Aryan maiden or boy, without any fear of shocking the modesty of either. We are sorry to observe this new departure in *The Arya*. The disgusting and indecent wording of the articles—“*Ayur Veda on Health*,” and “*Physiological Yoga of Tantra Philosophy*”—is amply sufficient to make any journal lose all those subscribers who have any sense of decency, at any rate among respectable native families and Europeans. Even purely medical works and journals, when offered to the general public, avoid such sincere phraseology, and, for the sake of that same decency, give certain words in Greek or Latin. We are afraid that, unless our colleague prudently veils in future the naked hideousness of his terms “in the obscurities of some learned tongue,” the postal authorities might be under the painful necessity of interfering with the free circulation of his inspired organ.

Why our modest and pious friend, the Editor of *The Arya*, should have suddenly begun vying in obscenities and immodest terms with the venerable prophet of Israel, Hosea—is another psychological mystery that no Occultist could ever undertake to unriddle.

OCCULT AND SPIRITUAL PHENOMENA IN THE LIGHT OF MODERN SCIENCE

H. P. BLAVATSKY.

[*The Theosophist*, Vol. IV, No. 2, November, 1882, pp. 50-51]

I have just received *Light*—the ablest of the Spiritual periodicals of England—of September 23, and read its “Notes by the Way,” contributed by “M. A. (Oxon),” with an unusual interest. So great was the latter indeed, that it makes me depart for once from my editorial impersonality and answer the “Notes” over my own signature.

Not further back than a year ago, especially if I had read those notes in the parched and scorching plains of India, I might have deeply resented their unfriendly tone. But now from an altitude of over 8000 feet above the sea level, having just enjoyed the privilege of passing forty-eight hours in the company of those much doubted BROTHERS of ours, and certain of our Theosophists, moreover, who crossed over to Sikkim and made their personal acquaintances, representing additional legal evidence in favour of my claims—I am rather inclined to feel amused than otherwise.

Indeed, I find that neither that very unfriendly tone assumed for some time past against myself in the “Notes,” nor even the incessant thrusts in the direction of the BROTHERS, are capable of ruffling my present placidity. Yet I confess that, coming as they do from one, who neither himself, nor his “Imperator” (for whom, I believe, he must feel as much reverence as I do for our Protectors and MASTERS), has ever been spoken of in a mocking or contemptuous tone nor even in an unfriendly way in our journal—does seem rather startling.

At any rate, “M.A. (Oxon)’s” present attitude is rather more dangerous for himself, and the cause he represents and labours for so zealously, than it is for the BROTHERS or even my own humble self, since, indeed, his hearty approbation of the inimical criticism that closes the review of Mr. Sinnett’s *The Occult World* in a scientific paper he quotes from, seems directed far more against Spiritual phenomena in general, and mediums and “Spirits” in particular, than it is against Occult Science and its great living Professors. I will say more: in one who claims publicly—and makes no secret of being in direct and constant communication with, and the mouthpiece of, “Imperator”—a high Spirit—such a policy proves simply suicidal. For, who will dare deny—not any man of science, at any rate, or the same *Journal of Science*—that “M.A. (Oxon)’s” claims are certainly no more—and strict logicians as well as an impartial jury may say far less—demonstrable according to the laws of inductive science, or even judicial evidence, than our claims to an acquaintance and intercourse with living BROTHERS. Really our friend ought to abstain from throwing pebbles into his nearest neighbour’s premises. In both “M.A. (Oxon)’s” and my case, the object of proof—so difficult of demonstration—is the real, palpable, and undeniable existence of “Spirits” and “Brothers”; their respective claims (or rather those made by ourselves, their humble mouthpieces, on their behalf) to superior knowledge and powers, appearing but of secondary importance in this wholesale denial by the sceptical “Philistines” of their very being. Reviews are interesting, not merely because they show what our friends and enemies think of us, but also because they afford us a safe estimate of what opinion our critics hold of themselves. Such is the double benefit I derived by a perusal of “M.A. (Oxon)’s” note on the review of *The Occult World* by the *Journal of Science*.

Not only do I perceive the correctness (to a certain extent) of the criticism of orthodox exact science—though feeling as sure that neither the discovery of a new planet or mineral would satisfy her sceptics but more than ever do I learn that it is idle to expect anything like fairness even from the most intelligent and friendly critics, once that their minds are biased and prejudiced by a series of misconceptions. With “M.A. (Oxon)’s” kind permission, I will, in my turn, review his strange review. There already appears in the present issue another letter, signed by five of the Chelas of our venerated MASTERS, against a series of criticisms from the same pen, directed against them, in *Light*. They perceive in this attitude of hostility simply the “effect of mediumship” and suspect “Imperator” of being no better than an Elemental Spirit, but I protest against this misconception and would never permit myself personally to throw suspicion or slur either upon “M.A. (Oxon)’s” personal good faith or that of his “control,” as he constantly does with regard to our “BROTHERS,” and the writer of the present. I will content myself, then, with simply quoting from his review and pointing out his strange attitude. He says:

The *Journal of Science* has now completed a candid and temperate notice of Mr. Sinnett’s *Occult World*. The writer deals with the evidences of extraordinary power, such as the creation of the cup and saucer at Simla by Madame Blavatsky, fairly, and in a judicial spirit. He considers that the narrative must be accepted as a record substantially accurate of a real occurrence. He puts aside the supposition of an elaborate fraud as ‘literally bristling with difficulties,’ and arrives at the conclusion that ‘the cup and saucer were produced in the earth where found, by an agency to us inconceivable.’ This is a startling concession when it is considered from what quarter it comes. We are so accustomed to find the inexplicable or the unexplained treated by open science as the impossible, especially in the case of psychical phenomena, that this candid consideration of an antecedently incredible statement is as startling as it is welcome.

So far this sounds pretty friendly, even though the admission of “M.A. (Oxon)” allows as good a handle against spiritualistic phenomena as it does to those of the Occultists. But soon the tone changes and the probable genuineness of the phenomena being conceded, their nature is taken to task.

I entirely appreciate [says “M. A. (Oxon)”] the words of the Reviewer when he points out that such feats, so like mere jugglery, are by no means the best evidence of superior knowledge. Suppose the Brotherhood were to say: “Point your telescope to such and such a spot in the heavens, you will find a planet as yet unknown to you, having such and such elements,” or “Dig into the earth in such a place and you will find a mineral containing a metal new to your science: its atomic weight, its specific gravity, etc., are so and so.” Such or similar proofs, not of superior power but of higher knowledge, would not increase any man’s facilities for evil-doing. Rather, I may add, would they increase the store of human knowledge, and prove incontestably the presence among us of some beings wiser and more beneficent than we. But, as the Reviewer points out, we search in vain for any such evidence. “Till some foothold of this kind is given us, it is useless to bid us join the Theosophical Society or change our mode of life.” Teachings so indefinite we are compelled to reject, not indeed “superciliously,” but sadly. It is impossible to find any reasonable fault with such an attitude. It is true that the Adept Brothers pose as men reluctant to open the door of knowledge to any but the most patient and persistent appeal made by one who has proved himself a worthy postulant. That is an attitude incompatible with some steps lately taken. Too much or too little has been said in their name, and the result is bewilderment and confusion.

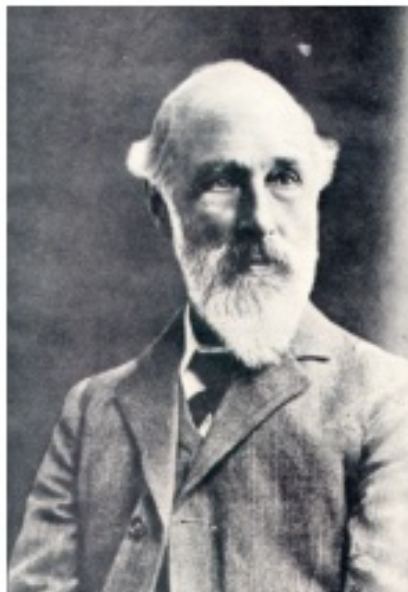
Such is the sentence passed on the BROTHERS, or rather on myself, their humble disciple. Now what would the average sceptic—who believes in neither “Imperator,” nor the “BROTHERS,” and who regards just as much “M.A. (Oxon)” as H. P. Blavatsky in the light of a hallucinated lunatic when not a wilful impostor—what would a sceptic say to this? Outside the believers in Spiritualism and Occultism—a handful as compared to the bulk of mankind—any average sceptic would simply laugh at such a criticism when it emanates from a well-known Spiritualist, a medium who himself claims a personal communication with a “high spirit” and many minor ones. Can the Spiritualists point to any of their phenomena of a “higher” character than the few trifles kindly shown to the author of *The Occult World*? Have their mediums, the highest, the best of them, for the last forty and odd years of their activity, made any one single discovery that would benefit humanity or even science? Are the contradictory, conflicting bits of philosophy, kaleidoscopically exhibited by “Spirits” through mediums, one whit higher than that contained even in the few stray letters published in *The Occult World*?

Has even “Imperator” proved himself in his teachings any higher or more philosophical or learned than Koot-Hoomi, and has he ever consented to appear before the “average Philistine” or to give an undoubted demonstration of his personal reality except, perhaps, in the presence of the very, very few—at any rate by far fewer than those who personally know our BROTHERS;—or finally, has even he, “Imperator,” that “great and wise spirit” who ought as such to be far more powerful and learned in the mysteries of undiscovered planets and minerals than the highest Adept-Occultist living—if the spiritualistic theory be true—has even he, I ask, ever benefited the world of science or the profane public, or even his own medium, by any great discovery, which, “increasing the store of human knowledge,” has proved him thereby—a being “wiser and more beneficent” than we “and the BROTHERS”? “M.A. (Oxon)’s” review is therefore a double-edged sword. While trying with one side of it to hit the BROTHERS and the Occultists, he simply cuts, and very badly too, himself and Spiritualism with the other. Paraphrasing the words of the Reviewer and of “M.A. (Oxon)” I will close my remarks with the following:

“Till some foothold of this kind is given us,” it is useless to extol the “Spirits” and “Mediums” above the “BROTHERS” and their Occultists. The attitude of the former is truly “incompatible” with their forty years of ardent activity, and no results whatever; and, while we all know what the “Spirits” have hitherto been capable of, no Spiritualist is yet in a position to say what benefit may or may not befall the world through the “BROTHERS,” since they have but hardly appeared on the horizon. Patience, patience, good friends, and critics. “Bewilderment and confusion” are far more on your side than they are on ours and—qui vivra verra!

Tindharia, near Darjeeling in the Himalayas,

October 23.



SIR WILLIAM FLETCHER BARRETT

1844-1925

Reproduced from the Proceedings of the Society for Psychical Research,
Vol. XXXV, Pt. XCV, July, 1925.

(Consult Appendix for biographical sketch.)



HENRY SIDGWICK

1838-1900

Reproduced from the Proceedings of the Society for Psychical Research,
Vol. XV, Pt. XXXIX, being a photograph taken by
Mrs. F. W. H. Myers in 1895.

(Consult Appendix for biographical sketch.)

THE FREETHINKERS' "SALVATION ARMY"

[The Philosophic Inquirer, November 12, 1882, p. 155]

To the Editor of The Philosophic Inquirer.

My dear Colleague and Brother,—I do not generally read The Thinker (an Anglo-Tamil Journal), the “crusader against superstition, custom, poverty, and prostitution.” From the day of its first appearance, when its editor or editors offered it in exchange for The Theosophist, and found his, or their offer respectfully declined—I have never set my eyes on the paper, though, to my great regret, I find every week, undue notice given it in your journal. But, upon my arrival at Calcutta, I discovered that some ill-advised friend had sent me three numbers of it; namely, for October 1st, 8th, and 15th. Number 1—devotes three out of its eight columns to cheap abuse of Theosophy, its Society, and Founders; number 2—has six columns full of the same; and number 3—three-and-a-half columns out of the eight. Had the same amount of attention been bestowed upon us by any journal of—say—fifth or sixth-rate respectability and importance, no better or cheaper advertisement could have been desired. Emanating from the poor, struggling, bumptious little Thinker, it filled my womanly, theosophic heart with sincere pity for its young would-be editors. “What paucity of printing matter must be theirs”—I thought. “How little original stuff proceeding direct from the editorial brains (if any found) they have at their command; since, in order to fill their columns even with such poor abuse they have to turn to the Arya, a theistic, pious organ, and to quote from it whole columns of exploded charges. . . .

Will not its hapless editor or editors have to resort very soon, to still more ample quotations from missionary organs, than which, no columns the world over offer more abundant harvest for personal abuse of, and slander directed against, the theosophists.” Such were my thoughts; when, after the perusal of the following sentences:

We are surrounded by frauds and cheats . . . be watchful, and the Theosophists will find it hard to dupe you; and . . . no healthy brain ought to believe in all and every filth (?) that Colonel Olcott throws before his audience . . . and in his organ The Theosophist(!!).

I came across the following witticism:

We are fortunate that under the British rule in India such barbarous practices [duels] are prohibited; or else the Theosophical Editor will (sic) challenge us for a duel, as he [why not she?] has now exhausted all logical arguments for Theosophy.

Oh, poor young editors of the helpless little Thinker with its columns so painfully filled up with dried-up and borrowed matter, what delusion is theirs! Why should they entertain such ridiculous fears? The editor of The Theosophist is ever ready to throw her gauntlet to, or accept a challenge from, her superiors, or at least, her equals in the editorial field. But to “challenge for a duel” a—The Thinker . . . Pro pudor. The editor of The Theosophist is no female Don Quixote to fight every broken-down windmill that chooses to grind non-deodorized husks and chaff, and then blow the ill-smelling but harmless wind into her face. At the worst she would have to go to the trouble of protecting her olfactory organ for a second or two and never give the puff of foul air another thought. In her wise economy, nature protects her infinitesimally small specimens of being, while her larger variety has to take care of themselves. Hence—the impunity with which the bite of a microscopical flea is generally followed. It is under the proviso of this generous law in nature, that the editor or editors of the unthinking Thinker escape the penalty of their quasi-libellous expressions directed against Colonel Olcott.

How could a man—than whom, no one is more respected for his high moral qualities and integrity of character in America as well as in England by all those who know him—Mr. Bradlaugh, in England, for one, and a number of highly intellectual, educated Anglo-Indian gentlemen amongst others here—how could such a man heed the bite, however vicious, of such a poor, insignificant, little literary insect as the Thinker? A journal like *The Statesman of Calcutta*, which nearly came to grief, last year, for defamation of the character of the Founders of the Theosophical Society—had, and has cause to fear, for, it is a paper of some importance, and it has a character to lose; hence—it has since then left us severely alone. But what has the poor little Thinker to fear or lose?

Before closing, let me give a salutary advice to our Brothers, the editor of *The Philosophic Inquirer*, and all, and every other Theosophist who would rush into print to the defence of his Society or its Founders when defamed by the little Anglo-Tamil organ in question. “Live and let live”—should be our motto; but why give such an undue prominence to the childish and impertinent prattle or rather sulks of its would-be rival? We of a “Universal Brotherhood” should extend our universal charity even to *The Thinker*. But, although the shafts it fires from its borrowed popguns fall harmless enough and may bring it a subscriber or two more, we should not help it to further its object—that of attracting notice—by giving room to replies answering its vagaries to the crowding-off from the columns of *The Philosophic Inquirer* of other and more interesting matter. Let the poor Thinker live. Let its editors fill its columns with abuse collected from papers as inimical to us as they are to itself, from theistic and missionary organs, lest it dies from starvation. It is evident from the above three specimen numbers that it cannot shine with any other but a borrowed light—unless like certain pieces of rotten wood it emits a phosphoric lustre of decay. Its only editorial (October 8) **MATTER AND FORCE** is taken bodily from an article of the same name from *The Theosophist* of September without any acknowledgment of the same. In this editorial it childishly and as clumsily pretends to answer an invisible and unknown opponent, and repeat parrot-like some of the arguments of the article in *The Theosophist*. Let it live by all means.

Yet, I feel pained for Mr. Bradlaugh and his Secular Society. To think that a man of such remarkable intellect and of such universally recognized ability should have a representative and champion of that sort in India is—sad indeed! I hope I may not turn a prophet; yet, it is to be feared that the services rendered by that Madras pigmy to the English colossus may prove in the long run of the same nature as those rendered by the Salvation Army to Christianity. Unless some British secularist takes pity upon *The Thinker* and sends it matter enough to fill its empty columns, the last prestige of the secular movement in India will be destroyed. As the War Cry of the Salvationists fights an imaginary Mr. Devil, so *The Thinker* fences with a mythical Mr. Theosophist of its own creation whom it tries to show off as an arch enemy of Secularism!

Yours fraternally,

H. P. BLAVATSKY,

Editor of *The Theosophist*.

Calcutta,

30th October, 1882.

We say Amen over the “very indecent,” little *Thinker*.—Editor, *Philosophic Inquirer*.

THE POOR BRUTES

[The Theosophist, Vol. IV, No. 3, December, 1882, p. 54]

“Twere all as good to ease one beast of grief,
As sit and watch the sorrows of the world,
In yonder caverns with the priests who pray.

.....

“Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as gods to those; . . .”

—Sir Edwin Arnold, *Light of Asia*.

A certain Fellow and Councillor of our Society and member of the Bombay Branch is engaged in a noble work, which reflects honour upon us all. Mr. Kavasji M. Shroff, a Parsi gentleman among the most public-spirited and intelligent of his indefatigable race, is known in England as a colleague and friend of the late philanthropic Miss Mary Carpenter, and in America as a lecturer upon Fire Worship. At Bombay his name has been long identified with movements of public importance, among them that of Prevention of Cruelty to Animals, of the local Society devoted to which work he is Secretary. There have long been such praiseworthy bodies in Europe and America, but, curiously enough, our Parsi colleague has devised a new feature in their administration never yet thought of by the more experienced Western philanthropists, and which vastly enlarges the scope of their usefulness. The Bombay daily papers have noticed the scheme approvingly, and from the Gazette of July 22, and Times of India of November 6, we copy in full the extracts which follow, in the hope that they may incite humanitarians elsewhere to imitate this most laudable example.

* * * * *

Unless we mistake, posterity will offer a more lasting homage to the names of Mr. Dinshaw Manockjee, Mr. Shroff, and their colleagues than “nosegays and rosewater.” For a very great body of people in these Asiatic countries have in their natures an inbred tender compassion for the brute creation; and long before the London S.P.C.A. arose, there existed in a Hindu quarter of Bombay, a refuge for animals called Pinjrajole, where even the fleas and bugs are fed on the bodies of living men who hire themselves out for this curious service at so much per night! It is a common thing for a Hindu merchant or speculator to vow that if he succeeds in a certain venture he will buy so many cattle, sheep, or other animals doomed to the shambles, and send them to Pinjrapole to be kept at feed for the rest of their natural lives. But though Pinjrapole is richly endowed, having a revenue of, we believe, more than a lakh of rupees annually, its internal management leaves much to be desired. This, under the intelligent supervision of Mr. Shroff, is most likely to be avoided in the proposed Animal Hospital, and as we remarked above, it is a cause of honourable pride to every member of our Society that so Buddha-like a practical charity should have been set afoot by our Parsi colleague and brother. We hope these lines may come under the eye of Mr. Henry Bergh, the American zoophile.

COMMENTS ON “THE UTTERANCES OF RAMALINGAM PILLAY”

[The Theosophist, Vol. IV, No. 3, December, 1882, p. 61]

[Under the above title, H. P. B. comments upon certain criticisms by Chidambaram Iyer of the work of The Theosophical Society, and publishes a lengthy correspondence between him and Velayudam Mudaliar, of Presidency College, including questions as to the beliefs and teachings of one Ramalingam Pillay, She introduces the subject by saying:]

The communication from an esteemed brother, Mr. Velayudam Mudaliar, F.T.S., Tamil Pandit in the Madras Presidency College, which appeared in *The Theosophist* for July last, has been taken exception to by Mr. N. Chidambaram Iyer, of Trivadi, Madras Presidency, who sends his criticisms thereupon, together with a joint reply to certain questions of his addressed to a well-known chela, or pupil, of the late Ramalingam Swami. The gentleman says in a private note to us, that he has “the greatest respect for the Adept-Brothers, for the Founders of the Theosophical Society, and for Ramalingam himself, who was no doubt a great man in his own way.” He fully believes in the existence of the Brothers, and appreciates the work done by our Society “in so far as it tends to awaken in the minds of the Hindus a respect for the wisdom and learnings of their eminent ancestors.” So far, well; but having thus wreathed his rapier with flowers he then makes a lunge with it at the Founders’ ribs. “But I do not at all approve,” says he, “either their indirect attempts to spread Buddhism in the land of the Hindus, or the apathy with which the élite of the Hindu community view the evil that threatens to seriously injure the religion of their forefathers.” This—if we may be pardoned the liberty of saying so—is rhetorical nonsense. The public discourses and private conversations of Colonel Olcott in India will be scrutinized in vain for the slightest evidence upon which the charge of Buddhistic propagandism could be based. That work is confined to Ceylon. His addresses to Hindus have so faithfully mirrored the religious and moral sentiments and aspirations of the people, that they have been voluntarily translated by Hindus into various Indian vernaculars, published by them at their own cost, and circulated all over the Peninsula. They have— as abundant published native testimony proves—stimulated a fervid love for India and her glorious Aryan past, and begun to revive the taste for Sanskrit literature. As for the tone of this magazine, it speaks for itself. Take the thirty-nine numbers thus far issued, and count the articles upon Buddhism in comparison with those upon Hinduism, and it will be found that while confessedly an esoteric Buddhist, the Editor has taken great pains to avoid anything which might look like an Indian propagandism of that philosophy.

For two years our Colombo Branch has been publishing a weekly paper—the Sarasavi Sandaresa—in advocacy of Buddhism, yet we have carefully abstained from quoting its articles lest we might depart from our rule of strict impartiality. No, this charge must be ascribed to that orthodox prejudice which, under every phase of religion, begets intolerance and runs into persecution. It may amuse our critic to learn that some narrow-minded Buddhist bigots in Ceylon regard Colonel Olcott as scheming to break down orthodox Buddhism by gradually introducing Hindu ideas about the Soul, and he was publicly called to account because we use the mystic syllable OM on our Society documents and call ourselves Theo-sophists! So, too, an eminent Mussulman gentleman among our Fellows was soundly rated by his still more distinguished brother, because he had joined a body of persons banded together to Aryanise Islam!

NOTE ON “TIME, SPACE, AND ETERNITY”

[The Theosophist, Vol. IV, No. 3, December, 1882, pp. 69-71]

[Under the above title H. P. B. publishes a review by “M. A. (Oxon.)” of a rare work called *The Stars and the Earth*, London: Baillière, Tindall and Cox, 1880. Concerning the authorship of this book, she writes in a footnote:]*

* [The complete title of this work is *The Stars and the Earth; or thoughts upon space, time and eternity*. It was published anonymously by Baillière in London in 1846-47, and the edition reviewed in *The Theosophist* is the revised and enlarged edition with Notes by the well-known astronomer, R. A. Proctor. In the Listings of Anonymous works, as well as in Keyser’s *Bücher-Lexicon*, the original title is stated to have been *Die Gestirne und die Weltgeschichte: Gedanken über Raum, Zeit und Ewigkeit*. The work is attributed to Gustav Eberty and was published by G. P. Aderholz at Breslau in 1847. It is supposed to be only a small book of 60 pages.—Compiler.]

Its authorship has, we believe, never been disclosed. From Mr. Ballière himself we had, when purchasing a copy of the original edition, some thirty years ago, the story of its publication. One day Mr. Ballière received by post the MSS of this little work, with a bank note for £50 and a letter of a few lines without signature, to the effect that this sum was sent to defray the costs of publication. Mr. R. A. Proctor, the astronomer, speaks most highly of it in a recent publication and, in fact, it has always been recognized as one of the ablest essays in contemporaneous literature. Does M.A. (Oxon) suspect its author?

A FREETHINKER IN PALESTINE*

[The Theosophist, Vol. IV, No. 3, December, 1882, p. 72]

Of Mr. Bennett's abilities as a writer we have already had occasion to speak; so that we need only say that his present volume is in his characteristically quaint, strong, aggressive, and not over-polished style. We have Bhopa Râjâ's word for it that "all commentators are perverters of the meaning of their authors"; so, bearing that in mind, we shall not risk a hard-earned reputation for fairness by going into any very extended notice of a work which is at once interesting and instructive beyond almost any upon Palestine that we have read. Critics too often criticize books without taking the trouble to read them, but we have read this one of Mr. Bennett's from the first word to the last! He went to Palestine with two distinct ideas to carry out, viz., to see the country, and to tell the truth about it. To do the latter without fear or favour, to expose exaggerations of the old fairy stories about its ancient inhabitants, their rulers and the momentous events located there, required no little solid pluck; and our author's sincerity and moral courage will not be doubted by anyone who follows his narrative and ponders his suggestive criticisms.

* The Book of the Chronicles of the Pilgrims in the Land of Yahweh. By D. M. Bennett (N. Y., 1882).

The ideas of the pettiness of this so over-lauded land, in olden times as well as now, and the impossibility of many things having happened there that we are asked to believe in, force themselves continually upon the mind. It is a missionary book in the strictest sense of being calculated to do missionary work—against Christianity. Freethinkers, then, will prize it as highly as the great mass of Christians will hate it and loathe its author.

**PROCEEDINGS OF THE SOCIETY
FOR PSYCHICAL RESEARCH**

[The Theosophist, Vol. IV, No. 3, December, 1882, p. 72]

The first number of the journal of this new Society is full of interesting matter and indicates that our sister association will do good work in a field where such service was sorely needed. Our friendly interest in its operations has been already declared (The Theosophist, July) without reserve, and we need only repeat that our Society is ready and willing to carry out any line of psychic research in India or Ceylon that the S.P.R. may indicate. The more so that some of our ablest men of the British Theosophical Society have become members of the new body. The roll of its officers and Council contains some names great in science; such as Mr. Henry Sidgwick, of Cambridge; Professor Balfour Stewart, F.R.S., of Owens College, Manchester; Professor W. F. Barrett, F.R.S.E., of Trinity College, Dublin;* Dr. Lochart Robertson; Rev. W. Stainton-Moses, M.A. (Oxon); Mr. C. C. Massey; Dr. Wyld, etc., etc. The present number of the journal is occupied with the inaugural address of President Sidgwick—a calm, dignified and able paper—and reports of experiments in thought reading by Professors B. Stewart and Barrett, Messrs. Edmund Gurney, F. W. H. Myers, and Rev. A. M. Creery; a list of the Society's members and associates and its constitution and rules. Those who can read the significance of coincidences will please make note of the fact that the Society's first general meeting was held—as, seven years earlier, that of the Theosophical Society had been—on the seventeenth of the month; in July, the seventh month of the year; and that the members number seventy-five. Omen faustum.

* [See important information in appendix, under Barrett.—Compiler.]

[H.P.B. ON THE CHEOPS PYRAMID]

[In 1882, a work by C. Staniland Wake entitled *The Origin and Significance of the Great Pyramid* was published in London by Reeves and Turner. In H.P.B.'s copy of this work, now in the Adyar Archives, there is a pencil note in her handwriting, on page 85, with reference to Wake's statement that the Cheops Pyramid "was erected during the reign of Cheops" and that this "is almost universally admitted." H.P.B. says:

Cheops never built it. It was built ages before him and he only desecrated it by giving it another use. In his day no more initiations took place in it and he consecrated it to Tet, or Seth-Typhon.

1883

A MYSTERIOUS RACE

[The Theosophist, Vol. IV, No. 4, January, 1883, pp. 82-83]

While travelling from the landing place—on the Madras “Buckingham Canal”—to Nellore, we were made to experience the novel sensation of a transit of fifteen miles in comfortable modern carriages each briskly dragged by a dozen of strong, merry men, whom we took for ordinary Hindus of some of the lower or Pariah caste. The contrast offered us by the sight of these noisy, apparently well-contented men, to our palanquin-bearers, who had just carried us for fifty-five miles across the sandy, hot plains that stretch between Padangam on the same canal and Guntoor—as affording relief—was great. These palanquin-bearers, we were told, were of the washerman’s caste, and had hard times working night and day, never having regular hours for sleep, earning but a few pice a day, and when the pice had the good chance of being transformed into annas, existing upon the luxury of a mud-soup made out of husks and damaged rice, and called by them “pepper-water.” Naturally enough, we regarded our human carriage steeds as identical with the palanquin-bearers.

We were speedily disabused, being told by one of our Brother-members—Mr. R. Kashava Pillay, Secretary to our Nellore Theosophical Society—that the two classes had nothing in common. The former were low caste Hindus, the latter—Yanadis. The information received about this tribe was so interesting, that we now give it to our readers, as we then received it.

WHO ARE THE YANADIS?

The word Yanadi is a corruption of the word “Anathi” (Aborigines), meaning “having no beginning.” The Yanadis live mostly in the Nellore District, Madras Presidency, along the coast. They are divided into two classes: (1) Cappala or Challa, “frog-eaters,” “refuse-eaters”; and (2) the Yanadis proper, or the “good Yanadis.” The first class lives, as a rule, separated from the Sudra population of the district, and earns its living by hard work. The Cappala are employed to drag carts and carriages in lieu of cattle, as horses are very scarce and too expensive to maintain in this district. The second class, or Yanadis proper, live partly in villages and partly in the jungles, assisting the farmers in tilling the land, as in all other agricultural occupations.

Yet both classes are renowned for their mysterious knowledge of the occult properties of nature, and are regarded as practical magicians.

Both are fond of sport and great hunters of rats and bandicoots. They catch the field mouse by digging, and the fish by using simply their hands without the usual help of either angle or net. They belong to the Mongolian race, their colour varying from light brown to a very dark sepia shade. Their dress consists of a piece of cloth to tie around the head, and of another to go round the waist. They live in small circular huts of about 8 feet in diameter, having an entrance of about 11/2 feet in width. Before building the huts they describe large circles round the place where the huts are to be built, muttering certain words of magic, which are supposed to keep evil spirits, influences and snakes from approaching their dwelling-places. They plant round their huts certain herbs believed to possess the virtue of keeping off venomous reptiles.

It is really astonishing to find in those little huts two dozens of persons living, for a Yanadi rarely has less than a dozen children. Their diet consists chiefly of rats, bandicoots, field mice, cangi, guano, and a little rice—even wild roots often forming part of their food. Their diet, in a great measure, explains their physical peculiarities. Field mice account partly for their having so many children each. They live to a good old age; and it is only very seldom that one sees a man with grey hair. This is attributed to the starch in the cangi they daily drink, and the easy and careless lives they lead.

Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants, and neutralize the most fatal poisons of venomous reptiles; and even very ferocious cobras are seen to sink their hoods before a certain green leaf. The names, identity and the knowledge of these plants they keep most secret. Cases of snake bite have never been heard of among them, though they live in jungles and the most insecure places, whereas death by snake bite is common among the higher classes. Devil-possession is very seldom among their women. They extract a most efficacious remedy, or rather a decoction, from more than a hundred different roots, and it is said to possess incalculable virtues for curing any malady.

In cases of extreme urgency and fatal sickness they consult their seer (often one for twenty or twenty-five families), who invokes their tutelary deity by sounding a drum, with a woman singing to it, and with a fire in front. After an hour or two he falls into a trance, or works himself into a state, during which he can tell the cause of the sickness, and prescribe a certain secret remedy, [by] which, when paid [for] and administered the patient is cured. It is supposed that the spirit of the deceased, whose name they have dishonoured, or the deity whom they have neglected, tells them through the medium of the seer, why they were visited with the calamity, exacts of them promise of good behaviour in future, and disappears after an advice. It is not infrequently that men of high caste, such as Brahmins, have had recourse to them for such information, and consulted them with advantage.

The seer grows his hair and lets no razor pass his head. The Yanadis shave their heads with the sharp end of a glass piece. The ceremonies of naming a child, marriage and journeys, and such other things, are likewise consulted. They possess such an acute sense of smell, or rather sensitiveness, that they can see where a bird they require is, or where the object of their game is hiding itself. They are employed as guards and watchmen for the rare power they have in finding and tracing out a thief or a stranger from his footmarks. Suppose a stranger visited their village at night, a Yanadi could say that the village was visited by him (a stranger) by simply looking at the footsteps.

FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”

[The Theosophist, Vol. IV, No. 4, January, 1883, pp. 84-85]

[H. P. B. appends the following footnotes to a translation from the original French of Chapter XIX of Éliphas Lévi's *Dogme et Rituel de la Haute Magie*.]

[“. . . the Philosopher's stone . . . analysed it is a powder, the so-called powder of projection of the alchemists. Prior to analysis, and after synthesis, it is a stone.”]

“Prior to analysis” or “after synthesis”—the STONE is no stone at all, but the “rock”—foundation of absolute knowledge—our seventh principle.

[Projection.]

In connection with the “projection,” we would advise our readers to turn to the “Elixir of Life” in the March and April (1882) numbers of *The Theosophist*. The “interior Magnes” of Paracelsus has a dual meaning.

[“As we have already said, there exist in Nature two primary laws, two essential laws, which produce in counterbalancing each other the universal equilibrium of things; that is fixity and movement. . . .”]

This is incorrectly stated, and apt to mislead the beginner. Éliphas Lévi ought, without risking to divulge more than permitted, to have said: “There exists in Nature one universal Law with two primary manifesting laws as its attributes—Motion and Duration. There is but one eternal infinite uncreated Law—the ‘One Life’ of the Buddhist Arhats, or the Parabrahm of the Vedantins—Advaitas.”

[“. . . the Essence of God himself.”]

While the vulgar hoi polloi call, “God,” and we—“Eternal Principle.”

[Speaking of the Philosopher’s Stone, Eliphas Lévi says that “the sage prefers to keep it in its natural envelopes, assured that he can extract it by a single effort of his will and a single application of the universal agent to the envelopes, which the Cabalists call its shells.”]

He who studies the septenary nature of man and reads “The Elixir of Life” knows what this means. The seventh principle, or rather the seventh and sixth or the Spiritual Monad in one, is too sacred to be projected or used by the adept for the satisfaction and curiosity of the vulgar. The sage (the adept) keeps it in its shells (the five other principles) and knowing he can always “extract it by a single effort of his will,” by the power of his knowledge, will never expose this “stone” to the evil magnetic influences of the crowd. The author uses the cautious phraseology of the Mediaeval Alchemists, and no one having ever explained to the uninitiated public that the “Word” is no word, and the “Stone” no stone, the occult sciences are suffering thereby under the opprobrium of mockery and ignorance.

A SPECTRAL WARNING

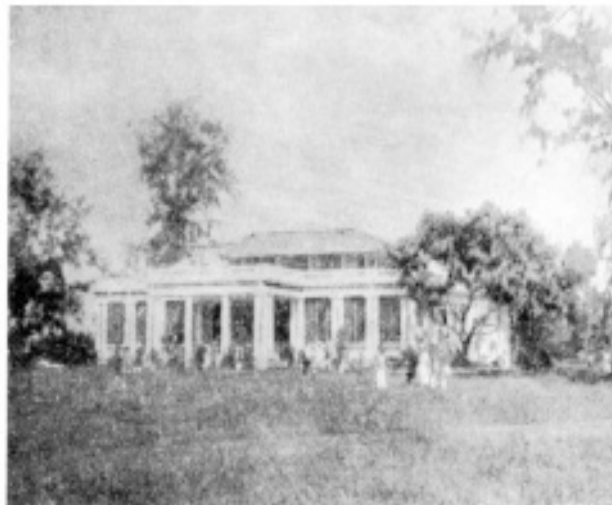
[The Theosophist, Vol. IV, No. 4, January, 1883, p. 85]

A respectable American paper publishes a story of a clairvoyant prevision of death. One Martin Delehaute, employed in a steam sawmill, saw one night at ten o'clock, not far from his house, a man on a white horse, standing perfectly still and having his arm extended. He went to see who it was, when it vanished into air. He took this to be the foreboding of some evil to occur either to himself or his family. He told his wife all about his vision, and on the next day would not go into the swamp to cut logs as he had done before. On the following day he was sent for, but did not like to go on account of having a presentiment that something was to happen to him on that day. However, he took his axe and went to the chopping, and on finding nobody there he turned back toward home. He met, however, a Mr. Tancrede Mayex by whom he was persuaded, despite a foreboding of disaster to himself, to return to the jungle and assist in felling a tree. The work was completed in safety and the tree fell, but was caught in the branches of another tree, and in giving one more blow with the axe to free it, the tree suddenly twisted around, the roots struck the unfortunate man and mortally injured him. The strangest fact is now to be told. At precisely ten o'clock a.m., thirty-six hours after Mr. Delehaute saw the afore-mentioned vision, Mr. A. E. Rabelais, seated on a white horse, stopped at precisely the same spot and in the same attitude where Mr. D. had seen the vision, and gave Mrs. D. the startling information that her husband was very near killed, and then hastily rode off in search of Dr. Cullum. Dr. Cullum arrived, but the unfortunate man was beyond the reach of medical skill and died at sundown of the same day.



WILLIAM OXLEY

Reproduced from *Nineteenth Century Miracles*, by Mrs. Emma Hardinge-Britten, Manchester, 1883.



HUDDLESTON'S GARDENS

At the time when the Founders made it the Headquarters of The Theosophical Society, December 19, 1882.

(Reproduced from *The "Brothers" of Madame Blavatsky*, by Mary K. Neff, Adyar, Madras, 1932.)

This is one of those cases one constantly meets with, where the previsionary faculty of the mind catches the coming event, but vainly tries to compel the dull reason to take warning. Almost everyone, even those who are quite ignorant of psychological science, has had these premonitions. With some they are of every day occurrence and extend to the most trifling events, though it is but rarely that they are heeded. Prevision is a faculty as easy to cultivate as memory, strange as the assertion may appear to sciolists.

COMMENT ON “CURIOUS MEDIUMISTIC PHENOMENA”

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 86]

[Under the above title, Dr. J. D. Buck recounts his experiences in the search for occult knowledge: his study of the Theosophical doctrines and his investigation of the spiritualistic phenomena encountered in séance-rooms. In the course of his letter the writer remarks: “I understand you to say that in such cases the intelligence is absolutely the medium’s own”; to which H. P. B. appends the following footnote:]

Our brother is mistaken, what we say is, that no “spirit” can tell, do, or know anything that is absolutely unknown to either the medium or one of the sitters. Some “shells” have a dim intelligence of their own.

[After a detailed account of the drawing of pictures by a certain medium, which he declares to be “works of art,” Dr. J. D. Buck concludes by asking what is the difference between these and “the Astral Soul of the Brothers as seen at distances from their physical body.” To this H. P. B. replies:]

What might be said in answer to our correspondent is much; what we have time to say is little.

The more so, since his reading in mesmeric and other branches of the literature of psychology, in connection with his profession, must have shown him that the waking medium's ignorance of art is no conclusive proof that in the somnambulic state, however induced, he might not draw and paint very skilfully. As for the merit of his pictures being so great as to make them equal to Titian's, of course none but a connoisseur would be competent to pronounce upon. The fact of their being executed in total darkness has little or no significance, since the somnambulist works with closed or sightless eyes, and equally well in the dark as in the light. If our friend will consult Dr. James Esdaile's *Natural and Mesmeric Clairvoyance* (London, 1852, H. Ballière) he will find quoted from the great French Encyclopedia, the interesting case of a young ecclesiastic, reported by the Archbishop of Bordeaux, who in the dead of night and in perfect darkness wrote sermons and music; from the report of a Committee of the Philosophical Society of Lausanne, a similar one; and others, from other sources. In Sir B. Brodie's *Psychological Inquiries*, Macnish's *The Philosophy of Sleep*, Abercrombie's *Intellectual Powers*, Braid's *Neurypnology*; or the *Rationale of Nervous Sleep*, not to mention later writers, are also found many examples of the exaltation of the mental and psychic powers in the somnambulic state. Some of these are quite sufficient to warrant our holding in reserve all opinions respecting the "Old Judge" and "Titian" of the Cincinnati medium. This, in fact, has been our issue with the Spiritualists from the beginning of our Theosophical movement. Our position is that in logic as in science we must always proceed from the Known to the Unknown; must first eliminate every alternative theory of the mediumistic phenomena, before we concede that they are of necessity attributable to "spiritual" agencies. Western psychology is confessedly as yet but in the elementary and tentative stage, and for that very reason we maintain that the proofs of the existence of adepts of psychological science in the ancient schools of Asiatic mysticism should be carefully and frankly examined.

COMMENT ON THE PERFECT WAY

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 88]

[In a letter to the Editor, the “Writers of The Perfect Way,” Dr. Anna B. Kingsford and Edward Maitland state: “We are profoundly convinced that The Theosophical Society . . . would exhibit both wisdom and learning by accepting the symbology of the West as it does that of the East . . . we invite . . . The Theosophical Society to recognize the equal claim of the Catholic Church with the Buddhist, Brahman and other Eastern churches to the possession of mystical truth and knowledge.” H. P. B. appends to the article the following note:]

It is most agreeable to us to see our Reviewer of the “Perfect Way” and the writers of that remarkable work thus clasping hands and waving palms of peace over each other’s heads. The friendly discussion of the metaphysics of the book in question has elicited, as all such debates must, the fact that deep thinkers upon the nature of absolute truth scarcely differ, save as to externals. As was remarked in *Isis Unveiled*, the religions of men are but prismatic rays of the one only Truth.* If our good friends, the Perfect Wayfarers, would but read the second volume of our work, they would find that we have all along been of precisely their own opinion that there is a “mystical truth and knowledge deeply underlying” Roman Catholicism, which is identical with Asiatic esotericism; and that its symbology marks the same ideas, often under duplicate figures. We even went so far as to illustrate with woodcuts the unmistakable derivation of the Hebrew Kabala from the Chaldean—the archaic parent of all later symbology—and the Kabalistic nature of nearly all the dogmas of the R.C. Church.

* [Vol. II, p. 639.]

It goes without saying that we, in common with all Asiatic Theosophists, cordially reciprocate the amicable feelings of the writers of *The Perfect Way* for the Theosophical Society. In this moment of supreme effort to refresh the moral nature and satisfy the spiritual yearnings of mankind, all workers, in whatsoever corner of the field, ought to be knit together in friendship and fraternity of feeling. It would be indeed strange if any misunderstanding could arise of so grave a nature as to alienate from us the sympathies of that highly advanced school of modern English thought of which our esteemed correspondents are such intellectual and fitting representatives.

THE RATIONALE OF FASTS

[*The Theosophist*, Vol. IV, No. 4, January, 1883, p. 88]

[Commenting on a correspondent's letter, H. P. B. wrote:]

The rationale of fasts lies on the surface. If there is one thing more than another which paralyses the will power in man and thereby paves the way to physical and moral degradation it is intemperance in eating: "Gluttony, of seven deadly sins the worst." Swedenborg, a natural-born seer, in his "Stink of Intemperance," tells how his spirit friends reproved him for an accidental error leading to overeating. The institution of fasts goes hand in hand with the institution of feasts. When too severe strain is made on the vital energies by overtaxing the digestive machinery, the best and only remedy is to let it rest for some time and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop. Fasts were instituted simply for the purpose of correcting the evils of overeating. The truth of this will be manifest from the consideration that the Buddhist priests have no institution of fasts among them, but are enjoined to observe the medium course and thus to "fast" daily all their life.

A body clogged with an overstuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenized food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the “psychic man.”

[ON SPIRIT AND MATTER]

[The Theosophist, Vol. IV, No. 4, January, 1883, pp. 89-90]

[Commenting on a correspondent’s letter, H. P. B. wrote:]

We fear our correspondent is labouring under various misconceptions. We will not touch upon his very original views of Karma—at its incipient stage—since his ideas are his own, and he is as much entitled to them as anyone else. But we will briefly answer his numbered questions at the close of the letter.

1. Spirit got itself entangled with gross matter for the same reason that life gets entangled with the foetus matter. It followed a law, and therefore could not help the entanglement occurring.

2. We know of no eastern philosophy that teaches that “matter originated out of Spirit.” Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit per se is a non entity and non-existence. It is the negation of every affirmation and of all that is.

3. No one ever held—as far as we know that Spirit could be annihilated under whatever circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that “Spirit breathed out Matter”; but that, on the contrary, it is Matter which manifests Spirit. Otherwise, it would be a puzzle indeed.

4. Since we believe in neither “God” nor “Satan” as personalities or entities, hence there is neither “Heaven” nor “Hell” for us, in the vulgar generally accepted sense of the terms. Hence also—it would be a useless waste of time to discuss the question.

OCCULT ACOUSTICS

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 90]

[Replying to a correspondent’s letter, H. P. B. wrote:]

Knowing very little (from the description given) of the nature of the “occult sounds” in question,* we are unable to class them with any degree of certainty among the practices adopted by Raja Yoga. “Occult sounds” and occult or “Astral Light” are certainly the earliest form of manifestations obtained by Raja Yoga; but whether in this particular case it is the result of heredity or otherwise, we of course cannot decide from the scanty description given by our correspondent. Many are born with the faculty of clairaudience, others with that of clairvoyance—some, with both.

* [Of which the correspondent says only that he hears them “steadily and very clearly,” and that “they constitute a powerful agency in concentrating his mind.”—Compiler.]

FOOTNOTE TO “INDIAN AGRICULTURAL REFORM”

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 91]

[J. J. Meyrick writes on the subject of the reformation of agricultural methods in India, with a view to the production of more adequate food supply for the underfed population. AS one remedy, he suggests that the Hindus be induced to sell to Mussulmans and others who eat the flesh of the ox, cattle quite useless from old age or lameness, which live on year after year, eating food that is badly needed by others. H. P. B. comments as follows:]

This, we are afraid, will never meet with the approbation of the masses of Hindu population. Were the good example furnished by our excellent brother K. M. Shroff of Bombay, but followed by some of the principal cities, and hospitals for sick and old animals established on the same principle, there would be no need for such a cruel measure. For, apart from the religious restrictions against “cow-killing,” it is not vegetarian India which could ever adopt the otherwise sound advice, and consent to become party to the vile practice of butchery. Of all the diets vegetarianism is certainly the most healthy, both for physiological and spiritual purposes; and people in India should rather turn to the earnest appeal made recently in the Pioneer by Mr. A. O. Hume, F.T.S. and form “vegetarian” societies, than help to murder innocent animals.

**INTRODUCTORY NOTE TO
“SPIRITUALISTIC BLACK MAGIC”**

[The Theosophist, Vol. IV, No. 4, January 1883, p. 92]

[A correspondent states his position with regard to certain letters in The Theosophist of July, 1882, protesting against his allegations published previously in the same magazine. H. P. B. introduces his statement with the following remarks:]

Certain allegations by a “Caledonian Theosophist,” as to the spread of immoral ideas and even practices, in certain spiritualistic circles at London, were printed in The Theosophist for April last, and indignantly denounced by sundry correspondents in the number for July. The accuser was editorially called upon to make good his charges, and by returning post he sent the following communication. At the time of its arrival, the Editor was very ill, and shortly after went, under orders, to Sikkim to meet certain of the BROTHERS. The matter has thus been unavoidably delayed. The communication from London to our correspondent, we must say, puts a very grave aspect upon the case, and apparently warrants the position taken up by the latter, as well as our editorial strictures. It is, however, unfit for publication in these pages. Readers of Des Mousseaux will find similar examples of authenticated immoral relationships between mortals and elementaries, narrated in his *Mœurs et Pratiques des Démons*, and *Les Hauts Phénomènes de la Magie* (pp. 228 et seq.); and other authors, among them the Catholic Fathers, have described them. Recently a case in India, where the victim was actually killed by his horrid siren, and another in an adjacent country, where a most estimable lady was sacrificed, have come to our knowledge. It is a terrible contingency for the patrons of “Spirit materialization” to face, that too close intercourse with these moral vampires of materialized “guides,” may lead to spiritual ruin and even physical death.

FOOTNOTE TO “IS SUICIDE A CRIME?”

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 93]

[“An Inquirer” addresses the above question to the Editor of The Theosophist, embodying in his query the statement: “I shall certainly affirm that an incurable invalid who finds himself powerless for good in this world has no right to exist . . .”, upon which H. P. B. comments:]

And the affirmation—with a very, very few exceptions—will be as vehemently denied by every occultist, spiritualist, and philosopher, on grounds quite the reverse of those brought forward by Christians. In “godless” Buddhism suicide is as hateful and absurd, since no one can escape rebirth by taking his life.

HOROSCOPES AND ASTROLOGY

[The Theosophist, Vol. IV, No. 9, January, 1883, pp. 94-95]

[Replying to a correspondent, H. P. B. wrote:]

Our answer is short and easy, since our views upon the subject are no secret, and have been expressed a number of times in these columns. We believe in astrology as we do in mesmerism and homeopathy. All the three are facts and truths, when regarded as sciences; but the same may not be said of either all the astrologers, all the mesmerists or every homeopathist. We believe, in short, in astrology as a science; but disbelieve in most of its professors, who, unless they are trained in it in accordance with the methods known for long ages to adepts and occultists, will, most of them, remain for ever empiricists and often quacks.

The complaint brought forward by our correspondent in reference to the “class of men coming out of schools and colleges,” who, having imbibed Western thought and new ideas, declare that a correct prediction by means of astrology is an impossibility, is just in one sense, and as wrong from another standpoint. It is just in so far as a blank, a priori denial is concerned, and wrong if we attribute the mischief only to “Western thought and new ideas.” Even in the days of remote antiquity when astrology and horoscopic predictions were universally believed in, owing to that same class of quacks and ignorant charlatans—a class which in every age sought but to make money out of the most sacred truths—were found men of the greatest intelligence, but knowing nothing of Hermetic sciences, denouncing the augur and the *abnormis sapiens* whose only aim was a mean desire of, a real lust for, gain. It is more than lucky that the progress of education should have so far enlightened the minds of the rising generations of India as to hinder many from being imposed upon by the numerous and most pernicious and vulgar superstitions, encouraged by the venal Brahmans, and only to serve a mere selfish end of *aura sacra* fames or trading in most sacred things. For, if these superstitions held their more modern forefathers in bondage, the same cannot be said of the old Aryas. Everything in this universe—progress and civilization among the rest—moves in regular cycles. Hence, now as well as then, everything with a pretence to science requires a system supported at least by a semblance of argument, if it would entrap the unwary. And this, we must allow, native quackery has produced and supplied freely in astrology and horoscopy. Our native astrologers have made of a sacred science a despicable trade; and their clever baits so well calculated to impose on minds even of a higher calibre than the majority of believers in bazaar horoscopers lying in wait on the *maïdans*, have a far greater right to pretend to have become a regular science than their modern astrology itself.

Unequivocal marks of the consanguinity of the latter with quackery being discovered at every step, why wonder that educated youths coming out of schools and colleges should emphatically declare native modern astrology in India—with some rare exceptions—no better than a humbug? Yet no more Hindus than Europeans have any right to declare astrology and its predictions a fiction. Such a policy was tried with mesmerism, homeopathy and (so-called) spiritual phenomena; and now the men of science are beginning to feel that they may possibly come out of their affray with facts with anything but flying colours and crowns of laurels on their heads.

**FOOTNOTE TO “ATOMS, MOLECULES,
AND ETHER WAVES”**

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 98]

[John Tyndall, in the course of an article in Longman’s Magazine, reprinted in The Theosophist, expresses his belief that: “Man is prone to idealization. He cannot accept as final the phenomena of the sensible world, but looks behind that world into another which rules the sensible one. . . . Number and harmony, as in the Pythagorean system, are everywhere dominant in this underworld.” To this H. P. B. appends the following footnote:]

This paragraph would be in its right place in the best text on Occult Doctrine. The latter is based entirely upon numbers, harmony, and correspondences or affinities.

MISTAKEN NOTIONS

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 103-104]

The Psychological Review, kindly taking notice of our misguided journal, has the following in its November number. “The present number [of The Theosophist for September, 1882] is rich in interesting matter, which, whether one agrees with it or not, is good reading. The letters of ‘A.P.S.,’ originally contributed to ‘Light,’ are reproduced.” The words in italics call for an explanation. “A.P.S.’s” Letters, written at the express desire of his friend and Teacher “Brother” Koot Hoomi, with a view to disseminating esoteric Arhat doctrines and giving a more correct insight into the said abstruse philosophy, were not “originally contributed” either to Light or The Theosophist alone, but simultaneously sent to both, to London and Bombay. They appeared in our Magazine three or four weeks earlier than in our English contemporary, and were so timed as to avoid interference with each other. Thus, since “A.P.S.’s” Letters under notice appeared in Light nearly at the same time as The Theosophist reached London, they could not have been “reproduced” from that paper (though, certainly, much of the Light reading is worth copying), but were printed from the writer’s original manuscripts. Had it been a question of any other article, we would not have gone out of our way to contradict the statement. But since it concerns contributions doubly valuable owing to the source of their original emanation, and the literary eminence of their writer—a most devoted and valued Theosophist we feel it our duty to notice and correct the misconception.

Another and still more curious mistake concerning our paper is found in the same excellent periodical. Among the advertisements of Works published by the Psychological Press Association, we find a few lines quoted from our Journal's review of *The Perfect Way*, and, after the title of our publication, an explanatory parenthesis in which our periodical is described as a—"Buddhist organ"! This is a puzzle, indeed. As every reader of our Magazine knows, of all religions Buddhism has been the least discussed in *The Theosophist*, mainly from reluctance to seem partial to our own faith, but in part also because Buddhism is being more elucidated by Western scholars than any other ancient religion and has therefore least of all needed our help. The Northern Buddhism, or esoteric Arhat doctrine, has little in common with popular, dogmatic Buddhism. It is identical—except in proper names with the hidden truth or esoteric part of Advaitism, Brahmanism, and every other world faith of antiquity. It is a grave mistake, therefore, and a misrepresentation of the strictly impartial attitude of our paper to make it appear as the organ of any sect. It is only the organ of Truth as we can discover it. It never was, nor will it ever become, the advocate of any particular creed. Indeed, its policy is rather to demolish every dogmatic creed the world over. We would substitute for them the one great Truth, which—wherever it is—must of necessity be one, rather than pander to the superstitions and bigotry of sectarianism, which has ever been the greatest curse and the source of most of the miseries in this world of Sin and Evil. We are ever as willing to denounce the defects of orthodox Buddhism as those of theological Christianity, of Hinduism, Parseism, or of any other so-called "world religion." The motto of our Journal, "There is no Religion higher than Truth," is quite sufficient, we think, to put our policy outside the possibility of doubt. If our being personally an adherent to the Arhat school be cited, we repeat again that our private belief and predilections have nothing to do whatever with our duty as editor of a Journal, which was established to represent in their true light the many religious creeds of the Members of the Theosophical Society; nor have we any more right as a Founder of that Society or in our official capacity of Corresponding Secretary—with which office we have been invested for life—to show greater partiality for one creed than for another.

This would be to act upon false pretences. Very true, we sincerely believe having found the Truth; or what is only, perhaps, all of the Truth that we can grasp; but so does every honest man with regard to his religion whatever it may be. And since we have never set ourselves up as infallible; nor allowed our conceit to puff out our head with the idea that we had a commission, divine or otherwise, to teach our fellow men, or knew more than they; nor attempted a propaganda of our religion; but, on the contrary, have always advised people to purify, and keep to, their own creed unless it should become impossible for them to make it harmonize with what they discovered of the Truth—in which case it is but simple honesty demanded by a decent sense of self-respect to confess the change and avoid shamming loyalty to defunct beliefs—we protest most emphatically against the Psychological Review's making our Magazine an organ for Buddhist priests or any other priests or pedants to play their tunes upon. As well call it a Russian Journal because of the nativity of its editor!

THE BUGBEARS OF SCIENCE

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 105-108]

The fanaticism of blank negation is often more tenacious, more dangerous, and always far harder to deal with, and to combat, than that of mere assumption. Hence—as a result justly complained of—the gradual and steady crumbling of old and time-honoured ideals; the daily encroachment, and growing supremacy of the extreme physico-materialistic* thought; and a stubborn opposition to, and ignoring by, the major portion of Western society, of those psychological facts and phenomena advocated by the minority and proved by them as conclusively as a mathematical equation. Science, we are often told, is the necessary enemy of any and every metaphysical speculation, as a mode of questioning nature, and of occult phenomena under all their Protean forms; hence—of MESMERISM and HOMEOPATHY among the rest.

* The expression “physico-materialism,” as well as its pendant “spirito” or “metaphysico-materialism,” may be newly coined words, but some such are rigorously necessary in a publication like The Theosophist and with its present non-English editor. If they are not clear enough, we hope C.C.M. or some other friend will suggest better. In one sense every Buddhist as well as every Occultist and even most of the educated Spiritualists, are, strictly speaking, Materialists. The whole question lies in the ultimate and scientific decision upon the nature or essence of FORCE. Shall we say that Force is—Spirit, or that Spirit is—a force? Is the latter physical or spiritual, Matter or SPIRIT? If the latter is something—it must be material, otherwise it is but a pure abstraction, a nothing. Nothing which is capable of producing an effect on any portion of the physical—objective or subjective—Kosmos can be otherwise than material. Mind—whose enormous potentiality is being discovered more and more with every day, could produce no effect were it not material; and believers in a personal God, have themselves either to admit that the deity in doing its work has to use material force to produce a physical effect, or—to advocate miracles, which is an absurdity. As A. J. Manley, of Minnesota, very truly observes in a letter:

“It has ever been an impossibility with me to realize or comprehend an effect, which requires motion or force, as being produced by ‘nothing.’”

It is grossly unfair, we think, to lay the blame so sweepingly at the door of genuine science. True science—that is, knowledge without bigotry, prejudice, or egotism—endeavours but to clear away all the rubbish accumulated by generations of false priests and philosophers. Sciolism—that is, superficial learning, vain, narrow-minded and selfishly bigoted—unable to discern fact from false appearances, like a dog barking at the moon, growls at the approach of everything outside the limits of the narrow area of her action.

The leaves of the forest are stirred by the gentlest breeze, and yet withhold the breeze, and the leaves cease to move. While gas continues to escape from the tube, apply the match and you will have a brilliant light; cut off the supply and the wonderful phenomenon ceases. Place a magnet near a compass, and the needle is attracted by it; remove the former and the needle will resume its normal condition. By will power the mesmerist compels his subject to perform various feats, but he becomes normal again when the will is withdrawn.

“I have observed in all physical phenomena, that when the propelling force is withdrawn, the phenomena invariably cease. From these facts, I infer that the producing causes must be material, though we do not see them. Again, if these phenomena were produced by ‘nothing,’ it would be impossible to withdraw the producing force, and the manifestations would never cease. Indeed, if such manifestations ever existed, they must of necessity be perpetual.”

Concurring fully with the above reasoning, it thus becomes of the utmost necessity for us, and under the penalty of being constantly accused of inconsistency, if not of flat contradictions, to make a well-marked difference between those materialists who, believing that nothing can exist outside of matter in however sublimated a state the latter, yet believe in various subjective forces unknown to, only because as yet undiscovered by, science; rank sceptics and those transcendentalists who, mocking at the majesty of truth and fact, fly into the face of logic by saying that “nothing is impossible to God”; that he is an extra-cosmic deity who created the universe out of nothing, was never subject to law, and can produce a miracle outside of all physical law and whenever it pleases him, etc.

True Science sternly enforces the discrimination of fact from hasty conclusion, and the true man of science will hardly deny that, of which the remotest possibility has once been demonstrated to him. It is but the unworthy votaries of science, those who abuse her name and authority and degrade her by making of her a shield behind which to give free sway to their narrow preconceptions, who alone ought to be held answerable for the suppressio veri that is so common. To such it is that applies the pungent remark, recently made by a German physician: "he who rejects anything a priori and refuses it a fair trial, is unworthy of the name of a man of science; nay, even of that of an honest man." (G. Jaeger.)

The remedy best calculated to cure an unprejudiced man of science of a chronic disbelief, is the presentation to him of those same unwelcome facts he had hitherto denied in the name of exact science, as in reconciliation with that science, and supported by the evidence of her own unimpeachable laws. A good proof of this is afforded in the list of eminent men who, if they have not altogether passed "with arms and baggage" to the "enemy's" camp, have yet bravely stood up for, and defended the most phenomenal facts of modern spiritualism, as soon as they had discovered them to be a scientific reality. It needs no close observer, but simply an unbiased mind, to perceive that stubborn, unintellectual scepticism, that knows no middle ground and is utterly unamenable to compromise, is already on the wane. Büchner's and Moleschott's gross conceptions of matter, have found their natural successor in the ultra vagaries of Positivism, so graphically dubbed by Huxley as "Roman Catholicism minus Christianity," and the extreme Positivists have now made room for the Agnostics. Negation and physico-materialism are the first twin progeny of young exact science. As the matron grows in years and wisdom, Saturn-like, she will find herself compelled to devour her own children. Uncompromising physico-materialism is being driven to its last entrenchments.

It sees its own ideal—if an insane desire to convert everything that exists within the area of our limited visible universe into something that can be seen, felt, tasted, measured, weighed, and finally bottled by the aid of our physical senses may be called an “ideal”—vanishing like a mist before the light of awkward fact, and the daily discoveries made in the domain of invisible and intangible matter, whose veil is more and more rent with every such new discovery. The grim ideal is receding farther and farther; and the explorers into those regions where matter, which had been hitherto made subject to, and within the scope of the mental perceptions of, our physical brain escapes the control of both and loses its name—are also fast losing their footing. Indeed, the high pedestal on which gross matter has hitherto been elevated, is fairly breaking down. Dagon’s feet are crumbling under the weight of new facts daily gathered in by our scientific negators; and while the fashionable idol has shown its feet of clay, and its false priests their “faces of brass,” even Huxley and Tyndall, two of the greatest among our great men of physical science, confess that they had dreamed a dream, and found their Daniel (in Mr. Crookes) to explain it by demonstrating “Radiant matter.” Within the last few years a mysterious correlation of words, a scientific legerdemain shuffling and shifting of terms, has occurred so quietly as to have hardly attracted the attention of the uninitiated. If we should personify Matter, we might say that it awoke one fine morning to find itself transformed into FORCE. Thus, the stronghold of gross physical matter was sapped at its very foundation; and were Mr. Tyndall thoroughly and unexceptionally honest, he ought to have paraphrased by this time his celebrated Belfast manifesto, and say: “In FORCE I find the promise and potency of every form of life.” From that time began the reign of Force and the foreshadowing of the gradual oblivion of MATTER, so suddenly obliged to abdicate its supremacy. The Materialists have silently and unostentatiously transformed themselves into Energists.

But the old fogies of Conservative Science will not be so easily entreated into new ideas.

Having refused for years the name of Force to Matter, they now refuse to recognize the presence of the former—even when legitimately recognized by many of their eminent colleagues—in the phenomena known as Hypnotism, Mesmerism, and Homeopathy. The potentiality of Force is sought to be limited in accordance with old prejudices. Without touching that group of manifestations, too mysterious and abnormal to be easily assimilated by the majority of the generally ignorant and always indifferent public (though vouched for by those lights of Science, named Wallace, Crookes, Zöllner, etc.), we will only consider a few of the more easily verifiable, though equally rejected, facts. We have in mind the above-named branches of psycho-physiological science, and shall see what several savants—outside the Royal Society of London—have to say. We propose to collect in these notes a few of the observations of Dr. Charcot upon Hypnotism—the old Mesmerism under its new name; and upon Homeopathy, by the famous Dr. Gustave Jaeger, together with certain arguments and remarks thereupon, by competent and unbiased French, German and Russian observers. Here, one may see Mesmerism and Homeopathy discussed and supported by the best medical and critical authorities, and may find out how far both “sciences” have already become entitled to recognition. To call an old fact by a new name does not change the nature of that fact, any more than a new dress changes an individual. Mesmerism, for being now called “Hypnotism,” and “Electro-biology,” is none the less that same animal magnetism hooted out from all the Academies of Medicine and Science at the beginning of our century. The wonderful experiments, recently produced in the hospitals by the world-famous Dr. Charcot, of Paris, and by Professor Heidenhain, in Germany, must not remain unknown to our readers any more than the new method of testing the efficacy of Homeopathy called Neuralanalysis, invented by Professor G. Jaeger, a distinguished zoologist and physiologist of Stuttgart.

But are any of these sciences and facts strictly new? We think not. Mesmerism, as well as Dr. Charcot's Metaloscopia and Xiloscopia were known to the ancients; but later on, with the first dawn of our civilization and enlightenment, were rejected by the wiseacres of those days as something too mystical and impossible.*

* To such "impossible" facts belong the phenomena of Hypnotism, which have created such a new stir in Germany, Russia and France, as well as the manifestations (belonging to the same kind) produced and observed by Dr. Charcot upon his hysterical patients. With the latter phenomena we must class those induced by the so-called metaloscopy and xiloscopy. Under the former are meant in medicine the now firmly established facts proving the characteristic influence on the animal organism of various metals and of the magnet, through their simple contact with the skin of the patient: each producing a different effect. As to xiloscopy, it is the name given to the same effects produced by various kinds of woods, especially by the quinine bark. Metaloscopia has already given birth to Metalotherapia—the science of using metals for curative means. The said "impossibilities" begin to be recognized as facts, though a Russian medical Encyclopaedia does call them "monstrous." The same fate awaits other branches of the occult sciences of the ancients. Hitherto rejected, they now begin to be—although still reluctantly—accepted. Prof. Ziggler of Geneva has well-nigh proved the influence of metals, of quinine and of some parts of the living organisms (the ancient fascination of flowers) upon plants and trees. The plant named Drosera, the quasi-invisible hairs of which are endowed with partial motion, and which was regarded by Darwin as belonging to the insect-eating plants, is shown by Ziggler as affected even at a distance by animal magnetism as well as by certain metals, by means of various conductors. And a quarter century ago M. Adolphe Didier, the famous French somnambule and author, reports that an acquaintance of his met with much success in the experimental application of the mesmeric aura to flowers and fruits to promote their growth, colour, flavour, and perfume. Miss C. L. Hunt, who quotes this fact approvingly in her useful Compendium of Mesmeric Information, mentions (p. 180, footnote) that there "are persons who are unable to wear or handle flowers, as they begin to wither and droop directly, as though the vitality of the plant were being appropriated by the wearer, instead of being sustained." To corroborate which foregoing observations by Western authorities, our Brahmin readers need only to be reminded of the imperative injunction of their ancient Sutras that if anyone should even salute a Brahmin when on his way to the river or tank for his morning puja (devotions), he must at once throw away the flowers he is carrying according to the ritualistic custom, return home and procure fresh flowers. This simple explanation being that the magnetic current projected towards him by the saluter taints the floral aura and makes the blossoms no longer fit for the mystical psychic ceremony of which they are necessary accessories.

As to Homeopathy, the possible existence of the law of similia similibus curantur had already occurred in the earliest days of medicine. Hippocrates speaks of it, and later on Paracelsus, Haller, and even Stahl with several other renowned chemists of his time more than hinted at it, since some of them have absolutely taught it, and cured several patients by its means. As alchemy has become chemistry, so mesmerism and homeopathy with all the rest will ultimately become the legitimate branches of orthodox medicine. The experiments of Dr. Charcot with hysterical patients have almost revolutionized the world of medicine. Hypnotism is a phenomenon that is exercising all the thinking minds of the day, and is expected by many distinguished physicians—now that the keynote has been so loudly struck by that distinguished Parisian physician—to become in the near future a science of the greatest importance for humanity. The recent observations, in another direction, by Professor Heidenhain, in what he calls the “telephonic experiment,” is another proof of the gradual discovery and acceptance of means hitherto part and parcel of the occult sciences. The Professor shows that by placing one hand upon the left side of the brow, and the other upon the occiput of the subject, the latter when sufficiently hypnotized, will repeat words expressed by the experimenter. This is a very old experiment. When the High Lama of a College of Chelas in Tibet wants to force a pupil to speak the truth, he places his hand over the left eye of the culprit and the other on his head, and then—no power in the world is able to stop the words from pouring forth from the lad’s lips. He has to give it out. Does the Lama hypnotize or mesmerize him? Truly, if all such facts have been so long rejected, it is but on account of their close connection with occult sciences, with—MAGIC. Still accepted they are, however reluctantly. Dr. Riopel, of the United States, speaking of Hypnotism, and confessing the subject to be “so replete with interest, that metaphysicians have strong grounds for encouragement to continue their researches,” concludes nevertheless his article with the following extraordinary paradox:

A subject, first brought to light by Gall, who desired to establish the fact that the organ of speech had a definite position in the brain; then later by Marc Dax, and Bouillaud, and still later by Broca, and many other distinguished observers, has now come forward to brush away the mysteries of spiritualism and its pretended relations to psychology under the name of “hypnotism.” (Phrenol. Journ.)

The “pretended relations” seems to be a felicitous remark and quite to the point. It is too late in the day to try to exclude transcendental psychology from the field of science, or to separate the phenomena of the spiritualists from it, however erroneous their orthodox explanations may appear. The prejudice so widely extant in society against the claims of spiritual phenomena, mesmerism, and homeopathy, is becoming too absurd to give it here a serious notice, for it has fallen into idiotic stubbornness. And the reason of it is simply this; a long established regard for an opinion becomes at last a habit; the latter is as quickly transformed into a conviction of its infallibility, and very soon it becomes for its advocate a dogma. Let no profane hand dare to touch it!

What reasonable grounds are there, for instance, for disputing the possible influence of the will impulses of one organism over the actions of another organism, without that will being expressed by either word or gestures?

Are not the phenomena of our will [asks a well-known Russian writer] and its constant action upon our own organism as great a puzzle as any to Science? And yet, who has ever thought of disputing or doubting the fact that the action of the will brings on certain changes in the economy of our physical organism, or, that the influence of the nature of certain substances upon that of others at a distance is not a scientifically recognized fact. Iron, in the process of getting magnetized, begins acting at a distance; wires once prepared to conduct electric currents begin to interact at a distance; all bodies heated to luminosity send forth visible and invisible rays to enormous distances, and so on. Why then should not WILL—an impulse and an energy—have as much potentiality as heat or iron? Changes in the state of our organism can thus be proved as scientifically to produce determined changes in another organism.

Still better reasons may be given.

It is a well-known fact that force can be accumulated in a body and form a store, so to say, of what is termed potential energy; to wit, the heat and light given out by the process of combustion of wood, coals, etc., represent simply the emission of energy brought down upon the earth by the solar rays and absorbed, stored up by the plant during the process of its growth and development. Gas of every kind represents a reservoir of energy, which manifests itself under the form of heat as soon as compressed, and especially during the transformation of the gas into a fluidic state. The so-called “Canton-phosphorus” (to the practical application of which are due the luminous docks which shine in darkness) has the property of absorbing the light which it emits, later on, in darkness. Mesmerists assure us—and we do not see any valid reason why it should not be so—that in the same manner their will-impulses may be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself.

But there are less intricate and purely scientific phenomena requiring no human organism to experiment upon; experiments which, finding themselves within an easy reach for verification, not only prove very forcibly the existence of the mysterious force claimed by the mesmerists and practically utilized in the production of every occult phenomenon by the adepts, but threaten to upset absolutely and forever to the last stone of that Chinese wall of blank negation erected by physical science against the invasion of the so-called occult phenomena. We mean Messrs. Crookes’ and Guitford’s experiments with radiant matter, and that very ingenious instrument invented by the former and called the electrical radiometer. Anyone who knows anything of them can see how far they carry out and corroborate our assertions. Mr. Crookes, in his observations on molecular activity in connection with the radiometer (the molecules being set in motion by means of radiations producing heat effects) makes the following discovery. The electric rays—produced by an induction spark, the electricity radiating from the negative pole and passing into a space containing extremely rarefied gas—when focused upon a strip of platinum, melted it! The energy of the current is thus transferred to a substance through what may be fairly called a vacuum, and produces therein an intense elevation of temperature, a heat capable of melting metals.

What is the medium that transmits the energy, since there is nought in space but a little gas in its most attenuated condition? And how much, or rather how little, we see, is needed of that substance to make of it a medium and cause it to resist the pressure of such an enormous quantity of force or energy? But here we see quite the reverse of that which we should expect to find. Here, the transmission of force becomes only then possible when the quantity of the substance is reduced to its minimum. Mechanics teach us that the quantity of energy is determined by the weight of the mass of the substance in motion, and the velocity of its motion; and with the decrease of the mass the velocity of the motion must be considerably increased if we want to obtain the same effect. From this point of view, and before this infinitesimally small quantity of attenuated gas, we are forced—to be enabled to explain the immensity of the effect—to realize a velocity of motion which transcends all the limits of our conception. In Mr. Crookes' miniature apparatus we find ourselves face to face with an infinitude as inconceivable to us as that which must exist in the very depths of the Universe. Here we have the infinitude of velocity; there—the infinitude of space. Are these two transcendent things spirit? No; they are both MATTER; only—at the opposite poles of the same Eternity.

II

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 169-170]

HOMEOPATHY AND MESMERISM

Years since Homeopaths began telling us that extremely small doses of substance are required to produce extremely important effects upon animal organisms. They went so far as to maintain that, with the decrease of the dose was obtained a proportionate increase of the effect. The professors of this new heresy were regarded as charlatans and deluded fools, and treated henceforward as quacks.

Nevertheless, the instance in hand furnished by Mr. Crookes' experiments with radiant matter and the electrical radiometer and now admittedly a fact in modern physical science, might well be claimed by Homeopathy as a firm basis to stand upon. Setting aside such a complicated machinery as the human organism, the case can be experimentally verified upon any inorganic substance. No impartial thinker, moreover, would be prepared, we think, to deny a priori the effect of homeopathic medicines. The trite argument of the negator—"I do not understand it, therefore it cannot be"—is worn out threadbare.

As though the infinite possibilities of nature can be exhausted by the shallow standard of our pigmy understanding! [exclaims the author of an article upon Jaeger's Neuralanalysis and Homeopathy]. Let us leave aside [he adds] our conceited pretensions to understand every phenomenon, and bear in mind that, if verification of a fact by observation and experiment is the first requisite for its correct comprehension, the next and most important requisite is the close study by the help of those same experiments and observation of the various conditions under which that fact is made to appear. It is only when we have strictly complied with this method that we can hope—and even that not always—to be brought to correctly define and comprehend it.

We will now collate together some of the best arguments brought forward by this and other impartial writers to the defence of Homeopathy and Mesmerism.

The foremost and most important factor for the discovery and clear understanding of some given secret of nature is—analogy. Adaptation of a new phenomenon to phenomena already discovered and investigated is the first step towards its comprehension. And the analogies we find around us tend all to confirm instead of contradicting the possibility of the great virtue claimed for the infinitesimals in medicinal doses. Indeed, observation shows in the great majority of cases that the more a substance is reduced to its simplest form, the less it is complicated, the more it is capable of storing energy; i.e., that it is precisely under such a condition that it becomes the most active.

The formation of water from ice, steam out of water, is followed by absorption of heat; steam appears here, so to say, as the reservoir of energy; and the latter when spent during the conversion of steam back into water shows itself capable of performing mechanical work, such as the moving of heavy masses, etc. A chemist would tell us that, in the majority of cases, to impart energy to substance he has to spend force. Thus, for instance, in order to pass from steam to its compound parts, hydrogen and oxygen, far more expenditure of energy is required than in the process of the transformation of water into aqueous vapour, hydrogen and oxygen appearing relatively as tremendous reservoirs of forces. This store asserts itself in the conversion of that vapour into water, during the combination of hydrogen with oxygen, either under the appearance of heat-effect, or under the shape of an explosion, i.e., the motion of masses. When we turn to substances chemically homogeneous, or elementary substances so called, we find again that the greatest chemical activity belongs to those elements that are the lightest in weight in order to obtain some definite chemical action. Thus, if, in the majority of cases it is observed that the simpler and the more attenuated a substance has become, the more there is an increase of forces in it—then why, we ask, should we deny the same property or phenomenon there, where the masses of substances owing to their minuteness escape our direct observation and exact measurement? Shall we forget that the great and the little—are relative conceptions, and that infinitude is equally existent and equally unattainable by our senses whether it is on a large or on a small scale?

And now, leaving aside all such arguments that can be tested only by scientific rule, we will turn to far simpler evidence, the one generally rejected, just because it is so common and within the reach of everyone's observation. Every person knows how little is required of certain odours to be smelled by all. Thus, for instance, a piece of musk will fill a great space with its odour, there being present in the atmosphere particles of that odoriferous substance everywhere, without a decrease either in the bulk or the weight of the piece being in the least appreciable. We have no means, at any rate, of verifying such a decrease—if there be one.

We also all know what strong effects may be produced upon certain sensitive organisms by certain smells, and that these may induce convulsions, swoons, and even a condition of dangerous coma. And if the possibility of the influence of infinitesimally small quantities of certain odoriferous substances upon the olfactory nerve need not be questioned at this stage of scientific enquiry, what ground have we in denying the possibility of like influence upon our nerves in general? In the one case the impression received by the nerves is followed by a full consciousness of that fact; in the other it eludes the testimony of our senses; yet the fact of the presence of such an influence may remain the same in both cases, and though beyond the reach of immediate consciousness, it may be admitted to assert itself in certain changes taking place in our organic functions without attributing the latter — as our allopaths will often do — to chance or the effect of blind faith. Everyone can feel, and become cognizant of, the beatings of one's heart, while the vermicular motion of the intestines is felt by no one; but who will deny for that, that the one motion has as great an importance and as objective an existence as the other in the life of an organic being? Thus, the influence of homeopathic doses becomes perfectly admissible and even probable; and the cure of diseases by occult agency—mesmeric passes and the minutest doses of mineral as well as vegetable substances—ought to be accepted as an ascertained and well verified fact for all but the conservative and incurable apostles of negation.

To an impartial observer it becomes evident that both sides have to be taken to task. The homeopaths, for their entire rejection of the allopathic methods; and their opponents, for shutting their eyes before facts, and their unpardonable a priori negation of what they are pleased to regard without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine. Physical and chemical processes take place in every living organism, but the latter are governed by the action of the nervous system to which the first place in importance has to be conceded.

It is but when a substance is introduced into the organism in a greater or lesser considerable quantity that its direct, gross, mechanical, or chemical effect will be made apparent; and then it acts rapidly and in an immediate way, taking a part in that or in another process, acting in it as it would act in a laboratory vessel, or as a knife might act in the hand of a surgeon. In most cases its influence upon the nervous system acts only in an indirect way. Owing to the smallest imprudence an allopathic dose, while it restores to order one process, will produce disorder in the functions of another. But there is another means of influencing the course of vital processes: indirectly, nevertheless, very powerfully. This means consists in the immediate, exceptional action upon that which governs supremely those processes—namely—on our nerves. This is the method of homeopathy. The allopaths themselves have often to use means based upon this homeopathic method, and then, they confess to having had to act upon a purely empirical principle. As a case in hand we may cite the following: the action of quinine in intermittent malaria fever will not be homeopathical: enough of that substance must be given to poison, so to say, the blood to a degree that would kill the malaria micro-organisms, that induce, through their presence, the fever symptoms. But, in every case where quinine has to be administered as a tonic, then its invigorating action has to be attributed rather to the homeopathic than allopathic influence. Physicians will then prescribe a dose which will be virtually homeopathic, though they will not be ready to admit it. Thus, incomplete and perhaps faulty in its details as the instance given may be found upon strict analysis, it is yet believed as proving that the incurable, a priori denial of the effects of homeopathic treatment, is less due to the uncompromising rules based upon scientific data, than to a loose examination of those data by means of their analogies.

The recent and interesting experiments by the well-known zoologist and physiologist of Stuttgart, already mentioned—Professor G. Jaeger—give a brilliant and triumphant corroboration to the righteous claims of homeopathy.

In the author's opinion the results obtained by him being amenable to a correct interpretation in figures, "place homeopathy at once as a branch of medical science, based upon exact physiological data and inferior in nothing to the allopathic methods." Professor Jaeger calls his own method Neuralanalysis. We will treat of it, as embodied by him in a pamphlet bearing the epigraph: "figures prove" (Zahlen beweisen), in our next number, making extracts from the best reviews of it by scientific men.

III

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 193-194]

The following is a summary of various reviews upon Dr. Jaeger's Neuralanalysis in connection with homeopathy.

The Neuralanalysis is based upon the application of the apparatus known among the physicians as the chronoscope, whose object is to record the most infinitesimal intervals of time:* one needle making from five to ten revolutions in a second. Five revolutions are sufficient for a neuralanalytical experiment. This needle can be instantaneously set in motion by the interception of the galvanic current, and as instantaneously stopped by allowing its flow again. So great is the sensitiveness of the instrument, that a chronoscope with ten revolutions in a second, is capable of calculating and recording the time needed for a pistol ball in motion to cross the space of one foot. The means used for this experiment is as follows: during its transit, the ball, acting upon the wire, shuts out the current, and a foot further on, it breaks another wire, and thus stops the current altogether. During this incredibly short space of time, the needle is already set in motion and has crossed a certain portion of its circuit.

The Neuralanalysis consists in the measurement of that for which astronomers have a term of their own, but Dr. Jaeger calls *Nervenzeit*—"nerve-time."

* Such as the duration of luminous impressions upon the retina of the eye—for instance.

If, while observing the moment of the appearance of some signal, one had to record that moment by some given sign—say by the bending of his finger—then between the appearance of the said signal and the bending of the finger, a certain lapse of time will be needed in order that the impression upon the nervous tissue of the eye should reach through the optic nerve the brain, and thence expand itself along the motory nerves to the muscles of the finger. It is this duration, or lapse, that is called nerve-time. To calculate it by means of the chronoscope, one has to carefully observe the position of the needle; and, never losing sight of it, to intercept by a slow wave of the hand the galvanic current, and thus set the needle in motion. As soon as the latter motion is observed, the experimenter rapidly stops it by liberating the current, and takes note again of the needle's position. The difference between the two positions will give the exact "nerve-time" in so many parts of a second. The duration of "nerve-time" depends firstly on the condition in which the conductivity of the nervous and muscular apparatus is at the time: this condition being thoroughly independent of our will. And secondly, it depends on the degree of intensity of the attention and the force of the will-impulse in the experimenter; the more energetic is the will or desire, the greater the attention, the shorter will be the "nerve-time." To make the second condition easier—an exercise is necessary by means of which is developed a habit—known in physiology as the law of co-ordinative motions or of nearly simultaneous action. Then one single will-impulse will be sufficient to produce two motions—the act of intercepting and that of releasing the galvanic current. Of these two motions which appear both at first as deliberate, the second will become through exercise and habit involuntary, so to say instinctive, and follow the first independently. Once the habit acquired, the "nerve-time" when calculated by the chronoscope becomes very little dependent upon will, and indicates chiefly the rapidity with which the excitement is spread along the nerves and muscles.

Hitherto, only the mean quantity of "nerve-time" was generally paid attention to; but Dr. Jaeger remarked that it was liable to considerable fluctuations, one rapidly succeeding the other.

For instance, taking one hundred chronoscopical measurements of “nerve-time” one after the other and at short intervals, say, every ten or twenty seconds, we get rows of figures, considerably differing from each other, the changes in the quantity of those figures, i.e., the fluctuations in the duration of nerve-time being very characteristic. They can be represented, in accordance with a certain graphic method, by means of a curved line. The latter as showing the results of all the measurements taken one after the other, Dr. Jaeger has called the “detail-curve” (Detail-kurve). Besides this, he constructs another curved line, which shows those figures that will remain when, putting together all the subsequent observations ten by ten, the mean result is obtained out of every decade. The latter result of ten observations he calls Decandenziffer or the “decade figure.” Thus the Neuralanalytical curves give us a general view in figures of the state of our nervous apparatus, in relation to the conductivity of their excitation and the characteristic fluctuations of that conductivity. Studying by this means the condition of the nervous system, one can easily judge in what way, and to what extent, it is acted upon by certain definite external and internal influences, and, as their action under similar conditions is invariable, then vice versa, very exact conclusions can be arrived at by the characteristic state of the conductivity of the nervous system as to the nature of those influences that acted upon the nerves during the said chronoscopic measurement.

The experiments of Jaeger and his pupils show that the aspect of the neuralanalytical curves—which he calls “psychogrammes”—changes, on the one hand, at every influence acting upon the organism from without, and on the other—at everything that affects it from within, as, for instance, pleasure, anger, fear, hunger, or thirst, etc., etc. Moreover, peculiar characteristic curves are formed, in correspondence to every such influence or effect. On the other hand one and the same person, experimented upon under the same conditions, gets each time, under the influence of some definite substance introduced into his organism, an identical psychogramme.

The most interesting and important feature of the neuralanalysis is found in the fact, that the choice of the means resorted to for the introduction of various substances into the human organism, has no importance here whatever: any volatile substance, taken within, will give the same results when simply inhaled, it being quite immaterial whether it has or has not any odour.

In order that the experiments should always yield results for purposes of comparison, it is strictly necessary to pay a great attention to the food and drink of the person experimented upon, to both his mental and physical states, as also to the purity of the atmosphere in the room where the experiments take place. The “curves” will show immediately whether the patient is in the same neuralanalytical disposition with regard to all the conditions as he was during the preceding experiments. No other instrument the world over is better calculated to show the extreme sensitiveness of human organism. Thus, for instance, as shown by Dr. Jaeger, it is sufficient of one drop of spirit of wine spilled on a varnished table, that the smell of varnish filling the room should alter considerably the psychogrammic figures and impede the progress of the experiment.

There are several kinds of psychogrammes, the olfactory one being called by him the osmogramme from the Greek words osmosis, a form of molecular attraction. The osmogrammes are the most valuable as giving by far the greater and clearer results. “Even the metals”—says Jaeger—“show themselves sufficiently volatile to yield most suggestive osmogrammes.” Besides, whereas it is impossible to stop at will the action of substances introduced into the stomach, the action of a substance inhaled may be easily stopped. The quantity of substance needed for an osmogramme is the most trifling; and leaving aside the enormous homeopathical dilutions, the quantity has no real importance. Thus, for instance, when alcohol has to be inhaled, it makes no difference in the result obtained whether its surface covers an area of one square inch or that of a large plate.

In the next number it is proposed to show the enormous light that Jaeger’s discoveries of this new application of the chronoscope throws upon homeopathy in general, and the doubted efficacy of the infinitesimal doses in countless dilutions—especially.*

* [H. P. B. appears never to have carried out this intention.—Compiler.]

**FROM KESHUB BABU TO MAESTRO WAGNER
VIA THE SALVATION CAMP**

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 109-112]

But a few days since The Statesman and Friend of India gave room to the reflections of a reverential correspondent, deploring the disrespectful familiarity with which the average swashbuckler of the Salvation Army speaks of his God. The reader was told that it—

is not so easy to get over the shock caused by the very unceremonious way in which these men speak of the most sacred things and names, and their free and easy manner of addressing the Deity.

No doubt. But it is only as it should be; and in fact, it could hardly have been expected other wise. Familiarity breeds contempt—with “the most sacred things” equally with the profane. What with Guiteau, the pretended dutiful son and agent of God, who claimed but to have carried out his loving Father’s will in murdering in cold blood President Garfield; and Keshub Babu, the Minister of the New Dispensation, who in marrying his daughter to a popular, rich, and highly cultured young Raja, gives us to understand that he only blindly followed the verbal instructions received by him from God, there is but a temperamental difference in the results of their common cause of action.

The aesthetic feelings of the Statesman writer, therefore, ought to be quite as much, if not more, ruffled by finding that the Almighty has been degraded in public print into the khidmatgar, ayah, cook, treasurer, munshi, and even the bhisti (water carrier) of Babu K. C. Sen,* as by learning from the American papers how, coquetting with his Parent under the shadow of the gallows and with the rope around his neck, Guiteau—innocent babe!—crowed and lisped, addressing his “Father in Heaven” as his “Gody” and “Lordy.”

For years the combat has been deepening between religion and science, priestcraft, and lay radicalism; a conflict which has now assumed a form which it would never have taken but for priestly interference. The equilibrating forces have been their intolerance, ignorance, and absurdity on the one hand, and the people’s progressive combativeness, resulting in rank materialism, on the other. As remarked by somebody, the worst enemies of religion in every age have been the Scribes (priests), Pharisees (bigots), and Sadducees (materialists)—the latter word being applied to any man who is an anti-metaphysician. If theologians—Protestant casuists as well as Jesuits—had left the matter alone, abandoning every man to his own interpretation and inner light, materialism and the bitter anti-religious spirit, which now reigns supreme among the better educated classes, could have never gained the upper hand as they now have. The priests embroiled the question with their dead letter, often insane, interpretations enforced into infallible dicta; and men of science, or the so-called philosophers, in their attempts to dispel the obscurity and make away with every mystery altogether, intensified the obfuscation. The “distinguos” of the former—which Pascal held up to so much ridicule—and the physical, often grossly materialistic explanations of the latter, ruined every metaphysical truth.

* Vide New Dispensation for 1881; art.: “What God is doing for me, by Babu K. C. Sen.”

While the Pharisees were tampering with their respective Scriptures, the Sadducees were creating “infidelity.” Such a state of things is not likely to come to a speedy end, the conflagration being ever fed with fresh fuel by both sides. Notwithstanding the near close of a century justly regarded as the age of enlightenment, truth seems to shine as far away as it ever did from hoi polloi of humanity; and falsehood—lucky all of us, when it can be shown but simple error!—creeps out hideous and unabashed, in every shape and form from as many brains as are capable of generating it. This conflict between Fact and Superstition has brought a third class of “interpreters” to the front—mystical dramatic authors. The latter are a decided improvement upon the former, in so far as they help to transform the crude anthropomorphic fictions of fanatical religionists into poetical myths framed in the world’s sacred legends. We speak of the recent revivals of the old Aryan and Greek religious dramas, respectively in India and Europe; of those public and private theatricals called “Mysteries,” dropped in the West ever since the Mediaeval Ages, but now revived at Calcutta, Oberammergau, and Bayreuth. Unfortunately, from the sublime to the ridiculous there is but one step. Thus, from Parsifal—the poetical new opera of Wagner, performed for the first time in July last, at Bayreuth (Bavaria), before an audience of 1500 people composed of crowned heads, their scions, and suite—we tumble down into the Bengali “New Dispensation” Mystery. In the latter religious performance, the principal female part, that of the “mother-goddess,” is enacted by Babu K. C. Sen. The Brahmo Public Opinion represents the inspired minister as appearing on the stage clad in the traditional sari, with anklets, armlets, nose-rings, and jingling bangles; dancing as though for dear life, and surrounded by a cortège of disciples, one of whom had adorned his person—as a sign of devotion and humility, we should think—with a necklace of old shoes. Farce for farce, our personal preference inclines toward “General” Booth and “Major” Tucker, fencing on the Salvation Army stage with “Mr.” Devil. As a matter of aesthetics and choice, we prefer the imaginary smell of brimstone and fire to the malodorous perfume of old shoe leather from the cobbler’s shop.

While the naive absurdities in the War Cry make one laugh to tears, the religious gush and cant generally found in Liberty and the New Dispensation, provoke a sickening feeling of anger at such an abuse of a human intellect mocking at the weaker intellects of its less favoured readers.

And now to Parsifal, the new Christian opera-drama of Maestro Wagner. From a musical standpoint, it may be indeed “the grandest philosophical conception ever issued from mortal brain.” As to the subject and its philosophical importance, our readers will have to judge for themselves.

As the musical world is aware, Professor Wagner is under the special patronage of the Bavarian King—the greatest melomaniac of Europe, who has spent millions upon his eccentric protégé for the privilege of having him all to himself. At every first performance, the audience is composed of the King alone, his selfish majesty not allowing even a confidential chamberlain, or a member of his own family to come in for a share of artistic enjoyment. Parsifal is not the first, nor—as to the subject of the drama upon which it is built—the best opera that has been produced by the Maestro. Indeed, it is childish in the extreme. Why then did its libretto alone, which appeared far in advance of its performance, and could give no idea of its musical merits, attract such an extraordinary concourse of nearly all the crowned heads of Europe? We learn that, besides the old Emperor Wilhelm, there were among other guests the Grand Dukes of Russia, the Princes of Germany and England, and nearly all the petty sovereigns, the Kings and Queens of Sweden, Denmark, Holland, Württemberg, etc. For the last forty years, Wagner has fought tooth and nail with the conservative musical lights of Europe for the recognition and acceptance of his new style of operatic music—the “music of the future,” as it is called. Yet his revolutionary ideas have hitherto found but a partly responsive echo in the West. The author of *The Flying Dutchman*, *Rienzi*, *Tannhäuser*, and *Lohengrin*, seemed doomed to present failure, his interminable apotheoses breaking the patience alike of the sanguine Frenchman and the phlegmatic Englishman.

This string of failures culminated last year, at London, in the gigantic fiasco of his “Great Tetralogy,” *Der Ring des Nibelungen*. But Parsifal has now saved the situation.

Why? The reason for it, we think, lies in the subject chosen for the new opera. While *Lohengrin*, *Tannhäuser*, *Der Ring des Nibelungen*, are productions based on popular heathen myths, on German legends conceived in, and drawn from, the days of paganism and mythology, when Jupiter and Venus, Mars and Diana, were under their Teutonic names the tutelary gods of Germania—“Parsifal” is the hero around whom centre the New Testament legends, accepted by the audience as forming a portion of the State-religions of Christendom. Thus the mystery of the extraordinary success lies in a nutshell. What is our own fiction, must be—nay, is HISTORY; that of our heathen neighbours, the “devil-worship” of the Gentiles—fables. The subject matter of “Parsifal” is the theatrical representation of good and evil, in a supreme struggle: it is our universe, saved through atonement; it is sin redeemed through grace; the triumph of faith and charity. All that is fantastical in it, is mixed up with, and built upon (thus say the Christian papers)—the purest revelations of Christian legends. We will give a brief summary of the subject.

The events of the drama occur in the dreary solitude of the mountains of Spain, during the supremacy of the Saracen conquerors. Spain boasts of the possession of the “Gaal”—the cup in which Christ, during the Last Supper, is said to have performed the mystery of the Transubstantiation; changing the bread and wine into flesh and blood. Into this very cup, says the legend, Joseph of Arimathea had also collected the blood that streamed from the wounds of the Saviour. After a certain lapse of time the angels, who, by some mysterious ways not mentioned in the pious tradition, had got hold of the cup, presented it along with the spear that had transpierced the side of the Crucified, to a certain saint by the name of Titirel.

With a view of preserving the priceless relics, the Saint (who, being a Saint, of course had plenty of cash) built a fortified palace and founded the “Order of the Knights of the Holy Graal”; recouping himself for his trouble by proclaiming himself the King and High-Priest thereof. Becoming advanced in age, this enterprising Saint abdicated in favour of his son Amfortas: a detail, proving, we love to think, that the Saint was possessed besides the said genuine relics, of an equally genuine legitimate wife. Unfortunately the junior Saint fell a victim to the black art of a wicked magician named Klingsor; and allowing the sacred spear to pass into the latter’s hands, he received therewith an incurable wound. Henceforth and on to the end of the piece, Amfortas becomes a moral and physical wreck.

This Prologue is followed by a long string of acts, the sacred “mystery” being full of miracles and allegorical pictures. Act I begins with the rising sun, which sings a hymn to itself from behind a fringe of aged oaks, which, after the manner of trees, join in the chorus. Then comes a sacred lake with as sacred a swan, which is wounded by the arrow of Parsifal. At that period of the opera our hero is still an innocent, irresponsible idiot, ignorant of the mission planned for him by Providence. Later on in the play he becomes the “Comforter,” the second Messiah and Saviour foretold by the Atonement. In Act II we see a vaulted hall, under whose dome light battalions of winged and fingerless cherubs sing, and play upon their golden harps. Then comes the mystic ceremony of knights at their supper table. At each boom of a big bell, the holy knights pour down their throats gigantic goblets of wine and eat big loaves of bread. Voices from above are heard shouting: “Take and eat of the bread of life!—Take and drink of my blood!”—the second part of the injunction being religiously carried out by the knight-monks. The ceremony comes next of the opening of the relic-box, in which the “Graal” shines with a phosphoric light enough to dazzle the pious Brotherhood, every member of which, under the effect of that light (or perchance of the wine) falls prostrate before the relic-box. “Graal” is a cup, and yet a singing and reasoning creature in the miraculous legend.

Withal, it is a forgiving one; since, forgetting the crime of Parsifal, who is guilty of the death of the sacred swan, it chooses that man, simple in heart and unburdened with intellect, as its weapon and agent to conquer Klingsor, the wicked sorcerer, and redeem the stolen spear. Hence the supreme struggle between proud Intellect, personified by the magician—the Spirit of Evil and Darkness, and simple Faith—the embodiment of innocence, with its absence of all intelligence, as personified by the half-witted “Parsifal,” chosen to represent the spirit of Good and Light. Thus, while the latter is armed for the ensuing combat but with the weapon of blind Faith, Klingsor, the sorcerer, selects as his ally Kundry, a fallen woman, accursed by God and the embodiment of lust and vice. Strangely enough Kundry loves good—by nature and in her sleep. But no sooner does she awake in the morning than she becomes awfully wicked. We have personally known other persons who were very good—when asleep.

The papers are full of descriptions of the enchanting scenes of the second act of Parsifal, which represent the fairy gardens and castle of the magician Klingsor. From the top of his tall tower he sees Parsifal arrayed as a knight approaching his domain and—the wicked sorcerer is supposed to show his great intellect by disappearing from sight through the floor of his room. The scene changes and one sees everywhere but the enchanting gardens full of women, in the guise of—animated flowers. Parsifal cuts his way through and meets Kundry. Then follows an unholy ballet or nautch of women-flowers, half-nude, and in flesh-coloured tights. The dances are meant as lures of seduction, and Kundry—the most beautiful and fascinating of those animated plants, is chief daughter of the Wagnerian “Mara.” But even her infernal powers of seduction fail with the half-witted but blindly believing knight. The ballet ends with Parsifal snatching the holy spear out of the hands of Klingsor, who has joined by that time in the general tamasha, and making with it over the whole unclean lot of the bewitched nautches the sign of the cross. Thereupon, women-flowers and Kundry, imps and sorcerer, all disappear and vanish underground, presumably into the tropical regions of Christian Hell.

After a short rest, between two acts, during which time forty or fifty years are supposed to elapse, Parsifal, armed with the holy spear that travelled over the whole world, returns as great a simpleton as ever—but a giant in a strength developed by his blind, unreasoning faith. Once back on the territory of “Graal,” he finds the Order abolished, the knights dispersed, and Amfortas as seedy as ever from the effects of his old wound. “Graal,” the communion cup, has hidden itself in the vast coffers of the monastery of some inimical and rival sect. Parsifal brings back the holy spear and heals therewith on the homeopathic principle of *similia similibus curantur*, the uncurable wound of the old king-priest once made by that same spear, by thrusting it into his other side. As a reward, the king abdicates his throne and priesthood in his favour. Then appears Kundry again, well stricken in years, we should say, if we had to judge of the effects of time according to natural law, but, as fascinating and beautiful as ever, as we are asked to believe by the Christian legend. She falls in love with Parsifal, who does not fall in love with her, but allows her to wash his feet and wipe them Magdalene-like with the tresses of her long hair, and then proceeds to baptize her. Whether from the effects of this unexpected ceremony or otherwise, Kundry dies immediately, after throwing upon Parsifal a long look of love which he heeds not, but recovers suddenly his lost wits! Faith alone has performed all these miracles. The “Innocent” had by the sole strength of his piety, saved the world: Evil is conquered by Good. Such is the philosophico-moral subject of the new opera which is preparing—say the German Christian papers—to revolutionize the world and bring back the infidels to Christianity. Amen.

It was after reading in a dozen papers rapturous accounts of the new opera and laudatory hymns to its pious subject, that we felt moved to give our candid opinion thereupon. Very few people to the Westward will agree with us, yet there are some who, we hope at least, will be able to discern in these remarks something more serious than journalistic chaff upon the ludicrous events of the day.

At the risk of being once more misunderstood, we will say that such a handling of the “most sacred truths”—for those for whom those things and names are truth—is a sheer debasement, a sacrilege, and a blasphemy. Whether presented in the poetical garb of an operatic performance on the stage of a royal theatre, with the scenic accessories of all the modern paraphernalia of European luxury and art, and before an audience of crowned heads; or in the caricatured representation of fair goddesses by old men, in Hindu bungalows, and for the personal delectation of Rajas and Zemindars; or again—as done by the Salvationists before ignorant mobs—under the shape of grotesque fights with the devil; such “a free and easy manner” of treating subjects, to many holy and true, must appear simply blasphemous harlequinades. To them truth is dragged by its own votaries in the mire. Thus far, Pilate’s “What is truth?” has never been sufficiently answered but to the satisfaction of narrow-minded sectarians. Yet, truth must be somewhere, and it must be one, though all may not know it. Hence, though everyone ought to be permitted unmolested to search for, and see it in his own light; and discuss as freely the respective merits of those many would-be truths, called by the name of creeds and religions, without anyone taking offence at the freedom, we cannot help showing a profound sympathy for the feelings of “Observer,” who has a few remarks upon the Salvationists in the Pioneer of December 21. We quote a paragraph or two:

That this eccentric religious deformity will, sooner or later, vanish into the ample limbo of defunct fanaticisms, is, of course, a conclusion which need not be demonstrated for educated people. But meanwhile it might be well if applications for help from the leaders of this vulgar crusade were declined by that numerous class who are ready to subscribe money for any organization whose professed aim is to “do good,” but who are too indifferent, or too indolent, to investigate the principles and methods of such organization.

At one period in the history of Christendom one of the central features in pulpit teaching was the presentation of Satan in every imaginable shape which could inspire terror.

But, in process of time, in the religious plays, Satan came to be represented by the clown. And the association in the popular mind of the grotesque and ridiculous with what had once suggested awe and terror, resulted in widespread disbelief in the reality of Satan’s existence.

To what extent this scepticism was an indication of the emancipation of the human mind from ecclesiastical terrorism need not be discussed here. But the power of association of ideas in moulding belief is the point emphasized by this reference.

And if the founder of the Christian religion is presented to the imagination of the populace surrounded with the images of the modern music hall, if crowds are roused up to emotional display by means of a Bacchanalian chorus which proclaim that "He's a jolly good Saviour," and by Christy Minstrel manipulations of the tambourine and the banjo, it does not need a very profound insight to foresee that the utter degradation of that sublime ideal which, amidst all the changes of beliefs and opinions that have convulsed Christendom for eighteen hundred years, still appears to the view of the world's best men, unbelieving as well as believing, a spectacle of unapproachable moral beauty, must be the result in the case of those who are brought under the action of such a demoralizing influence.

These wise words apply thoroughly to the cases in hand. If we are answered—as many a time we have been answered—that notwithstanding all, the Salvationists as well as the New Dispensationists are doing good, since they help to kindle the fast extinguishing fires of spirituality in man's heart, we shall answer that it is not by fencing and dancing in grotesque attire, that this spirituality can ever be preserved; nor is it by thrusting one's own special belief down a neighbour's throat that he can ever be convinced of its truth. Smoke also can dim the solar rays, and it is well known that the most worthless materials, boldly kindled and energetically stirred, often throw out the densest masses of murky vapour. Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied—say what they may to the contrary—that it is their creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness. Men have done their best to veil every beam and to replace it with the false glare of error and fiction; none more so than bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness.

It is against them, never against any religion, or the sincere belief of any man in whatsoever he chooses, that we have and do protest. And here we will take the opportunity of answering our innumerable detractors.

By these we have been repeatedly called Nastika and atheist. We are guilty, in their opinion, of refusing to give a name to THAT which, we feel sure, ought never to have received a name; nay—which cannot have an appellation, since its nature or essence is absolutely incomprehensible to our human mind, its state and even being, as absolutely a blank, and entirely beyond the possibility of any proof—unless simple and unphilosophical assertions be such. We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating* an “abstraction,” nameless and devoid of any known qualities, hence—passionless and inactive. How far our enemies are right in their definition of our belief, is something we may leave to some other occasion to confess or deny. For the present we will limit ourself to declaring that, if denial of the existence of God as believed in by the Guiteaus, Dispensationists and Salvationists, constitutes a Nastika, then—we plead “guilty” and proclaim ourself publicly that kind of atheist. In the Aleim addressed by their respective devotees as “Father-God, or God-Brahmâ, or God-Allah, or God-Jehovah”: in those deities, in a word, who, whether they inspire political murders, or buy provisions in the Calcutta bazaars, or fight the devil through female lieutenants to the sound of cymbals and a bass drum at thirty shillings the week, or demand public worship and damn eternally those who do not accept them, we have neither faith nor respect for them; nor do we hesitate to express our full contempt for such figments of ecclesiastical imagination.

* Which we do not, nor ever will; claiming but the right equally with every other responsible or reasoning human being, to believe in what we think proper, and reject the routine ideas of other people.

On the other hand, no true Vedantee, Advaittee, nor genuine esoteric philosopher, or Buddhist, will ever call us Nastika, since our belief does not differ one iota from theirs. Except as to difference in names, upon whatever appellation all of these may hang their belief, ours is a philosophical conception of that which a true Advaittee could call Narayana. It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods in (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe—a Paramanu as it is called in the Upanishads, ever-present in the boundless ocean of cosmic matter, embodying within [it]self the latent design of the whole universe. This Narayana is the seventh principle of the manifested solar system. It is the Antaratma, or the latent spirit everywhere present in the five tanmatras, which in their admixture and unity, constitute what is called by Western occultists the pre-adamite earth. This principle or Paramanu is located by the ancient Rishis of India (as may be seen in Maha-Narayana or Taittiriya Upanishad) in the centre of astral fire. Its name of Narayana is given to it, because of its presence in all the individual spiritual monads of the manifested solar system. This principle is, in fact, the Logos, and the one ego of the Western Occultists and Kabalists, and it is the Real and Sole deity to which the ancient Rishis of Aryavarta addressed their prayers, and directed their aspirations. If neither believers in a butler-god, nor those who fight the battles of their deity with Satan, nor yet the rut-running sectarians, will ever be capable of understanding our meaning, we have at least the consolation of knowing that it will be perfectly clear to every learned Advaittee. As to the unlearned ones, they had better join the “Dvaittees, or the Salvationists,” who invoke their Fetish with the clanging bell and the roll of kettledrums.

FOOTNOTE TO “IS BRAHMOISM TRUE HINDUISM?”

[The Theosophist, Vol. IV, No. 5, February, 1883, p. 117]

[A correspondent, whose letter is published under the above title, quotes the Mundakopanishad, Sect. I, Pt. i, 5, as follows: “. . . The superior knowledge is that by which the UNDECAYING (God) is known.” To this H. P. B. appends the following footnote:]

The term “Undecaying” may, or may not, have meant “God,” as translated by the writer, in the mind of the author of Mundakopanishad, but we have every reason for doubting the correctness of the meaning given. No Upanishad mentions anywhere a personal god, and we believe such is the god of the Brahmos—since he is endowed with attributes in themselves all finite. The “Undecaying” means in the Upanishads—the eternal unborn, uncreated, infinite principle or Law—Parabrahm in short, not Brahm which is quite another thing.

FOOTNOTE TO “SELF-CONTRADICTIONS OF THE BIBLE”

[The Theosophist, Vol. IV, No. 5, February, 1883, p. 120]

[Lakshman Singh, in a letter to the Editor, says among other things: “The Rev. Missionary accuses me in his letter that I had always been buying anti-Christian works from a scholarship which I was getting from the school.” This refers to troubles in connection with the Rawal Pindi Mission School authorities. H. P. B. remarks:]

And where’s the offence even were the charge true? If, as every Missionary, the Rev. Mr. Newton had an eye to converting his heathen pupils to Christianity, he was himself, in honour bound, to furnish Lakshman Singh with means of ascertaining the real superiority and worth of the religion offered him as a substitute for that of his ancestors. How can a thing be proved good, unless both its outward and inward value are found? Truth need fear no light. If Christianity be true, it ought to welcome the strictest and closest of investigations. Otherwise “conversion” becomes very much like selling damaged goods—in some dark back room of a shop.

FOOTNOTE TO “PARACELSUS”

[The Theosophist, Vol. IV, No. 5, February, 1883, p. 121]

[An inquirer requests of the Editor information upon the history of Paracelsus, at the same time stating that the latter “gave way during the concluding years of his life to excessive intemperance,” which he says “is, to say the least of it, strongly inexplicable in one who is considered to have advanced far in the path of occult wisdom and attained adeptship.” To this H. P. B. appends the following footnote:]

We, who unfortunately have learned at our personal expense how easily malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There is a “mystery,” and we fondly hope it will be explained some day. No great man’s reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their deathbeds to have shown the white feather, turned traitors to their lifelong convictions, and to have died as only cowards can die, recanting those convictions. Saint-Germain is called the “Prince of Impostors,” and “Cagliostro”—a charlatan. But who has ever proved that?

MR. ISAACS*

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 124-126]

The subject of our present review is—a romance! A curious production, some might say, to come to our book table, and claim serious notice from a philosophical magazine like this. But it has a connection, very palpable and undeniable, with us, since the names of three members of our Society—Mr. Sinnett, Colonel Olcott and Madame Blavatsky—figure in it, and adepts and the rules and aspirations of their fraternity have a large share of the author’s attention. This is another proof of the fact that the Theosophical movement, like one of those subterranean streams which the traveller finds in districts of magnesian and calcareous formation, is running beneath the surface of contemporary thought, and bursting out at the most unexpected points with visible signs of its pent-up force.

* Mr. Issacs: A Tale of Modern India. By F. Marion Crawford (London: Macmillan and Co., 1882).

The scene of this novel is India, and a good deal of its action transpires at Simla. Its few pictures of Hindu daily life and character and of typical—in fact, in one or two cases, of actual—Anglo-Indian personages, are vividly realistic. There is no mistaking the fact that the storyteller gathered his materials on the very spot, and has but strung upon the thread of his narrative the beads of personal experience. The son of a great sculptor himself, and the nephew of one of the brightest, cleverest and most accomplished men of modern society, he displays in many a fine passage an artist's loving sense of the grand, the picturesque and the beautiful, an athlete's passion for exercise and sport, and a flaneur's familiarity with the human nature which blooms in the hotbeds of the gay world. Examples of the first-named talent are the descriptions of Himalayan and sub-Himalayan scenery, and moonlight effects; of the second, a tiger hunt in the Terai, a picnic under canvas, and a polo match; while the signs of the third endowment show themselves in his photographs of various personalities, some high, some humble, that form his groups. Mr. Crawford has made, however, what we should call, a decided artistic blunder. His hero, Abdul Hafiz-ben-Izâk, or, as commonly known among Anglo-Indians, "Mr. Isaacs," is a Persian by birth, a Mohammedan by creed, and the husband of three wives. These superfluous creatures are but barely introduced by allusion, yet their existence is admitted by the hero, and as no crime is imputed to them, they would seem to have every right to a peaceful existence as the spouses of a lawful husband. Yet their conjugal claims are ignored, and their personalities shoved away out of sight, because the author makes Mr. Isaacs to love and be loved by a paragon of English maidens; who, knowing of the domestic trimurti in question, yet treats her lover like an unencumbered bachelor, without a single blessed thought of the wrong she does to Mesdames the aforesaid three married ladies. The utter superfluity of the latter as regards the interest of the tale, causes the judicious reader to grieve that they should have ever been evolved from the author's cerebral ganglia, even to be kept behind a distant purdah.

In his remarks upon cataleptic trance, the projection of the “double,” thought reading, clairvoyance, the nobler aspects of esoteric Buddhism, the aspiration of the true Adept and Yogi for knowledge, and their abhorrence of whatever smacks of “Miracle,” Mr. Crawford shows an attentive, if not a profound, reading of authorities. As regards the highest point of adeptship, he is as clearly wrong as was Bulwer when he so gloriously depicted his Zanoni as yielding up pure wisdom for the brighter prize of sexual love—we mean of the love of man, as man, for woman as the complement of his own nature. For the love of the adept burns only for the highest of the highest—that perfect knowledge of Nature and its animating Principle, which includes in itself every quality of both sexes, and so can no more think as either man or woman, than the right or the left lobe of one’s brain can think of itself apart from the whole entity of which it is a component. Monosexual consciousness exists only on the lower levels of psychic development; up above, the individual becomes merged as to consciousness, in the Universal Principle; has “become Brahma.” But it was less a sin for our author to make his hero relinquish fortune and the world’s caresses to become a Chela, in the hope of passing aeons of bliss with the enfranchised soul of his beloved one, than to put into the mouth of Ram Lal, the adept “Brother”—apparently a prentice attempt to individualize Mr. Sinnett’s now world-famed trans-Himalayan correspondent—language about woman’s love and its effects that no adept would by any chance ever use.

“What guerdon,” he makes him say, “can man or Heaven offer, higher than eternal communion with the bright spirit [his sweetheart had just died] that waits and watches for your coming? With her—you said it while she lived—was your life, your light, and your love; it is true tenfold now for with her is life eternal, light ethereal, and love spiritual. Come, brother, come with me!”* Quite the contrary: he would have said that this prolongation of earthly ties is possible, but that its natural result is to drag the dreamer back into the Circle of Rebirth, to excite a trishna, or thirst for physical life, which enchains the being from real emancipation from sorrow—the attainment of the rest of Moksha, or Nirvana.

* [p. 311.]

And that the aspirant after adeptship must evolve out of his physical nature a higher, more essential self which has no sorrows because no affectional enslavements of any sort.

If Ram Lal is an attempt at “Brother” Koot-Hoomi, it is also, and more, a reminiscence of Althothas, the teacher of Dumas’ Balsamo, or Mejnoor, the desiccated preceptor of Zanoni. For Mr. Crawford makes him call himself “gray and loveless,” and say that he had “known youth and gladness of heart.”* The animated mummies whom novelists love to make the types of occult learning, doubtless had never any other feeling than that of the stone or the salted herring; but the real adepts as we are reliably informed—are the most happy of mankind, since their pleasures are connected with the higher existence, which is cloudless and pangless. The earliest among the changes felt by the true Chela is a sense of unmixed joy to be rid of the carking cares of common life, and to exist in the light of a supremely great Ideal. Not that any true adept would say aught against the naturalness and sacredness of pure sexual relationships; but that, to become an adept one must expand the finite into the Infinite, the personal into the Universal, man into Parabrahm—if one so choose to designate that Thing Unspeakable.

We should nevertheless thank Mr. Crawford for one favour—he helps to make our Brothers conceivable human beings, instead of impossible creatures of the imagination. Ram Lal walks, talks, eats, and—gracious heavens!— rolls and smokes cigarettes. And this Ram Lal is therefore a far more natural being than Zanoni, who lived on air and got about on the crupper of the lightning flash. Only a sensible writer could have made his adept say: “I am not omnipotent. I have very little more power than you.

* [p. 306.]

Given certain conditions and I can produce certain results, palpable, visible, and appreciable to all; but my power, as you know, is itself merely the knowledge of the laws of nature, which Western scientists, in their wisdom, ignore.”* And it was genuine appreciation of a noble human ideal which prompted him to call our revered teachers “that small band of high priests who in all ages and nations and religions and societies have been the mediators between time and eternity, to cheer and comfort the brokenhearted, to rebuke him who would lose his own soul, to speed the awakening spirit in its heavenward flight.”† No need to question the misuse of terms and misconception of conditions of existence, when the sentiment is so true and the effect so good upon a sceptical generation of sensualists.

No better proof needed, of the thorough, so to say, intuitional comprehension by the author of some of the most important limitations of even the highest adeptship, than the wise and suggestive words put by him in the mouth of Ram Lal.

Why can you not save her then? [asks of him Paul Griggs, the narrator of the tale, speaking of the dying girl, “this friend Isaacs’ “ first love.] I can replenish the oil in the lamp [is the adept’s answer], and while there is wick the lamp shall burn—ay, even for hundreds of years. But give me a lamp wherein the wick is consumed, and I shall waste my oil; for it will not burn unless there be the fibre to carry it. So also is the body of man. While there is the flame of vitality and the essence of life in his nerves and finer tissues, I will put blood in his veins, and if he meet with no accident, he may live to see hundreds of generations pass by him. But where there is no vitality and no essence of life in a man, he must die, though I fill his veins with blood, and cause his heart to beat for a time, there is no spark in him—no fire, no nervous strength. So is Miss Westonhaugh [the dying girl] now dead while yet breathing. . . .‡

If, speaking of the author’s comprehension of adept powers, the adjective “intuitional” is used, it is justified to a degree, by what we learn of Mr. Crawford from a private letter . . .

* [p. 296.]

† [p. 314]

‡ [pp. 296-97.]

“This book was written with marvellous rapidity; . . . it was begun and completed in thirty-five days, without erasures or corrections.”

Theosophists who can afford to buy books should not fail to possess this one and put it on the shelf beside Zanon and A Strange Story. It is an intensely interesting fiction, based upon a few of the grandest occult truths.*

* [An article entitled “Mr. Jacob of Simla” written by Reginald Span was published in Chamber’s Journal (London and Edinburgh), February, 1916, in which the author says:

“It is not generally known that the late Marion Crawford, in his remarkable novel, Mr. Isaacs, took as his hero a living person, but such was indeed the case. ‘Mr. Isaacs’ was none other than Mr. Jacob of Simla, who was famous throughout India for his extraordinary personality . . .”

This is confirmed by F. Hadland Davis in the Times Literary Supplement of March 17, 1921. It also appears that Mr. Jacob figures as Lurgan Sahib in Rudyard Kipling’s Kim.—Compiler.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 118,119]

[In connection with some scholarly footnotes by T. Subba Row, H.P.B. says about him that:]

We know of no better authority in INDIA on anything, concerning the esotericism of the Advaita philosophy.

[In connection with well-accredited facts to prove that the dead have appeared, and do still at times continue to appear to the living—a thought given expression to in a letter to the Editor:]

Undoubtedly—in visions and dreams, as to the objective materialized forms that appear in the séance-rooms, we do not doubt their occasional genuineness, but will always reject the claim that they are the “Spirits” of the deceased, whereas, they are but their shells.

SIR RICHARD AND THEOSOPHY, AGAIN

[The Theosophist. Vol. IV, No. 6, March, 1883, pp. 127-28]

If the saying of the witty Sydney Smith, that you cannot get a joke into a Caledonian head without trepanning the skull be true, no less certain is it that a false idea once rooted in certain minds, cannot be dislodged without decapitation. Our illustrious friend Sir Richard Temple would seem to be of the latter class. While at Bombay he conceived the absurd notion that the Theosophical Society and Brahma Samaj were somehow interchangeable titles, and that the former was a religious "sect." The President of our Bombay Branch, Rao Bahadur Gopalrao Hurree Desmukh was a member of his own Legislative Council, and would have told him the facts; and we took the earliest possible opportunity (The Theosophist, Vol. II, page 139) to undeceive him in these columns after reading his Sheldonian speech at the Oxford University. But with an amusing tenacity he clings to his misconceptions, and has just repeated them to all England (Fortnightly Review, article: "Indian Mysticism") as though he had never been contradicted! We fear he is himself past all remedy, and that he will go on speaking and writing about our new "sect" until he disappears from view under the Great Extinguisher that snuffs out every man's candle, sooner or later. Yet, as we have a character to preserve, we shall quote a paragraph or two from his latest magazine article, that we may once more enter our protest against the imputation that our Society is in any sense a sect, and the still worse one that it has any connection, or is responsible in any degree for, the vagaries of the Minister of the New Dispensation, of Kailas and Calcutta.

Sir Richard says of “that new school of Indian thought, which is the product of Western civilization”:

The natives of this school have many religious convictions of a negative kind, but less of a positive nature. The Indian name assumed by the most prominent among them is “Brahmo”; some of them have adopted, apparently from Transatlantic quarters, the designation of Theosophists—and by the best English authority they are termed the Hindu religious reformers. The originator was Ram Mohun Roy, and the best expounder now living is Keshub Chunder Sen, both of Calcutta. But ramifications of this sect and kindred sects moving in a parallel direction, have spread, throughout the three Presidencies of Bengal, Madras, and Bombay. The intellectual tendencies of these sects have been described in the answer to the preceding question; and inquirers will ask whether the religion of these people is at all likely to be the religion of the future in India

On its negative side this religion renounces superstition, paganism, monstrosities, and absurdities of all sorts. It abjures Atheism and Materialism. It repudiates Mohammedanism, Buddhism, and Hinduism. It regards Christianity not as a religion to be adopted, but as one of several ways leading towards pure and abstract truth. It looks towards the Vedas and other ancient writings, handed down from the Aryan Hindus, as constituting another of these ways. It holds the minds of its adherents as open mirrors ready to catch the rays of truth whencesoever coming. It fails to find that this truth has anywhere been finally and definitely revealed. Then, on its positive side, it is Theism, including faith in a Supreme Being, in the abstract principles of right and wrong, in the immortality of the soul, in the accountability of mankind during a future state for good or evil done during this life. The dictates of the conscience, the power of the moral sense, are fully acknowledged. But there hangs about all the tenets much of haziness, of dreaminess, and of mysticism generally. This faith is likely to become the religion of the immediate future among the educated classes of Hindus, but will hardly supplant Hinduism among the masses for a long time to come. Christianity has not as yet spread sufficiently to become an actual power in the country. It hardly possesses half a million of native adherents, but that number may, at an ordinary rate of progress, from conversion and natural increment, be augmented within a generation to something between one and two millions. Whether there will be any extraordinary accession from the ranks of the Hindu Theists it is impossible to hazard a prediction.

There are very conflicting opinions with respect to Sir Richard Temple's abilities as a statesman, but all must concede that no critic of the Theosophical Society has ever equalled him in the talent for totally misconceiving its nature, objects, and aims. His present article shall have the prominent place it deserves in our scrapbook among the comical excerpts from contemporary periodical literature. What fresh surprise has he in store for us?

THE SACRED TREE OF KUMBUM

[The Theosophist, Vol. IV, No. 6, March, 1883, pp. 130-31]

Thirty-seven years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Peking, undertook the desperate feat of penetrating as far as Lhasa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourselves to that portion—Vol. II, p. 84, of the American edition of 1852—where the author, Mr. Huc, describes the wonderful "Tree of Ten Thousand Images," which they saw at the Lamasery, or Monastery, of Kumbum, or Kounboun, as they spell it. Mr. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Kha-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom, she "cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character." In Hazlitt's translation (London, 1852) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324-6—we quote the following interesting particulars:

. . . . There were upon each of the leaves well-formed Thibetian characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf; in another, in the middle; in a third, at the base, or at the side; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state, and what is very singular, these new characters are not infrequently different from those which they replace

The Tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour, something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character. .

..

The Abbé Huc himself puts the evidence with much more ardour. “These letters,” he says, “are of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them.” Let the reader mark this, as we shall have occasion to recur to it. And he saw on—or rather in—the leaves, not merely letters but “religious sentences,” self-printed by nature in the chlorophyll, starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. “For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion.” Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case.

He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled*, will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kumbum tree has been brought back to our recollection by a review, in *Nature*, Vol. XXVII, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just-published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kumbum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found

. . . neither image (of Buddha) on the leaves, nor letters, but a waggish smile playing about the corner of the mouth of the elderly priest escorting us. In answer to our inquiries he informed us that a long time ago, the tree really produced leaves with Buddha's image, but that at present the miracle was of rare occurrence. A few God-favored men alone were privileged to discover such leaves.

That is quite good enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favour its acceptance, since the leaves of the Kumbum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is Legion.

Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in *The Theosophist*, Vol. II, p. 91, an English correspondent translates from Licht Mehr Licht an account by Scheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta*) with the numerals of the year 1881. Then again, the cabinets of our modern entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, etc. Even the stripes of the tiger are mimicries of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kumbum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of Nature, a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that “there really was in Huc’s time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters.” Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, Mr. Huc, who went to Kumbum to show up the humbug, who did “his best in that direction to discover the slightest trace of human trick” but whose baffled mind could not retain the slightest suspicion. So until Herr Kreitner and Mr. Dyer can show the candid Abbé’s motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the SENZAR, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world.

As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect, “that the type-foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them,” settles that question most completely. And as for Kreitner’s assertion that the tree is of the lilac species, Huc’s description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and “biologized” Count Szechenyi’s party into seeing and not seeing whatever he pleased, as the late Professor Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such “wags.”

SHAM ASCETICISM

[The Theosophist, Vol. IV, No. 6, March, 1883, p. 131]

The Surya Prakash, of Surat, says that a Hindu ascetic, in company with a few of his disciples, has recently arrived at that place. He does not receive alms, but only accepts drugs like ganja and sooka. He does not require any food. On the wooden shoes that he wears, and on the bench and on the planks of the cot he sleeps upon, are fixed “some hundreds and thousands” of pointed nails. A large crowd of people, among them being European ladies and gentlemen, daily assemble to witness the self-imposed infliction. The ascetic appears to be a very learned man.

The Indian Mirror, in noticing the case, sententiously remarks: “Such is asceticism in India. It is asceticism in name only.”

It is right; a Sadhu who uses ganja and sooka —intoxicant drugs—is but a sham ascetic. Instead of leading his followers to Moksha, he does but drag them along with himself into the ditch, notwithstanding his walking and sleeping on spikes. A pretty business that, for a religious teacher!

UNDER THE SHADOW OF GREAT NAMES

[The Theosophist, Vol. IV, No. 6, March, 1883, p. 137]

The common vice of trying to palm off upon the world the crude imaginings or rhapsodical concoctions of one's own brain, by claiming their utterance as under divine inspiration, prevails largely among our esteemed friends, the Spiritualists. Many clever persons known as "trance speakers" and "inspirational writers" keep the thing up at a lively rate, turning out oration after oration and book after book as coming from the great dead, the planetary spirits, and even from God. The great names of antiquity are evoked to father feeble books, and no sooner is it known that a prominent character is deceased than some mediums pretend to be his telephones, to discourse platitudes before sympathetic audiences. Shakespeare's imagination pictured to his mind the mighty Caesar, turned to clay, being made to 'stop a hole to keep the wind away,'* but had he made a forecast of our Modern Spiritualism, he would have found an even worse satire upon the impermanency of human greatness, in the prospect of the dead Caesar being forced to say stupidities that, alive, he would not have tolerated in one of his foot soldiers. Some of our more optimistic friends of the spiritualistic party postulate a halcyon time when mediumistic utterances will be judged according to their intrinsic merit, like other oratorical and literary productions, and it is to be hoped they may not deceive themselves.

* [Hamlet, Act V, Sc. I, 235.]

The number of bright minds that are occupying themselves with this great subject is assuredly on the increase, and with such men as “M.A. (Oxon),” Mr. Massey, Mr. Roden Noel, and others of that class, spiritualistic literature is always being enriched. But at the same time we see no diminution as regards bogus platform sermons claiming to come from Judge Edmonds, Robert Dale Owen, Epes Sargent, and Professors Hare and Mapes, or books ascribed to the inspiration of Jehovah and his ancient Spirits. Our poor Mr. Bennett, of the Truthseeker, had scarcely had time to die before he was paraded as a spirit-control by an American medium. The future has a gloomy look indeed to us when we think that, despite their best endeavours to the contrary, the Founders of the Theosophical Society are quite as liable as either of the eminent gentlemen above mentioned—with all of whom the writer was personally acquainted, and neither of whom, in all probability, ever communicated one word that their alleged mediums attribute to them—to an involuntary post-mortem recantation of their most cherished and avowed ideas. We have been prompted to these remarks by a convincing demonstration, by the Religio-Philosophical Journal, that a recent “trance address” by our dear deceased friend Epes Sargent, through a certain medium, was a sheer fabrication. A comparison of the same with Mr. Sargent’s last and greatest spiritualistic work, *The Scientific Basis of Spiritualism*, shows beyond question that he could never have inspired any such mediumistic oration. While it is yet time, both the founders of the Theosophical Society place upon record their solemn promise that they will let trance mediums severely alone after they get to “the other side.” If after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical confrères will unearth this paragraph and warn the trespassers off their astral premises. So far as we have observed, the best trance speakers have been those who bragged least about their controls. “Good wine needs no bush,” says the adage.

COMMENTS ON “THE ‘BLESSING’ OF THE BROTHERS”

[The Theosophist, Vol. IV, No. 6, March, 1883, pp. 141-142]

A correspondent calls our attention to the paragraph on p. 66 of the pamphlet, *Hints on Esoteric Theosophy*,* in which a person not mentioned by name is made to say that he came out to India with us, but “never heard a hint of the Brothers,” until afterwards, and asks us to explain. We cannot identify the person meant by the author of the pamphlet, and hence conclude that he is purely imaginary—an effigy set up to hang an explanation upon. For nothing is more certain than that we spoke—too freely as they think—of the “BROTHERS” and their powers long before leaving America. In fact, Col. Olcott mentioned both in public lectures at New York and Boston in the hearing of large audiences. However, let us set the question at rest once for all by republishing from a London journal (*The Spiritualist*, for June 28, 1878) a most convincing testimony by an unimpeachable witness. The writer of the letter below was His Serene Highness the late Prince Emil von Sayn-Wittgenstein, A.D.C. of His Majesty the late Czar of Russia, and one of the earliest (and most earnestly interested) members of the Theosophical Society. That a nobleman of such exalted rank should have so openly acknowledged the protecting guardianship of our BROTHERS, was certainly a proof of great moral courage, while his known character for personal devotion to the truth lends an especial weight to his testimony.

* [No. I; p. 91 in the 1909 reprint.—Compiler.]

It is the most usual of things for our Asiatic friends in writing to us to bespeak the “blessing” of the Mahatmas. This results from the surviving tradition of such personal interpositions, handed down from a hoary antiquity. This letter of Prince Wittgenstein* ought to strike Europeans as a fact going to show that this inherited belief is not altogether baseless. We shall be more than satisfied if at the same time it does not prompt many of them—and many others who are not Europeans—to demand that the “blessing” may also be extended to them. It is only too common for persons who have never done one thing to entitle them to the slightest consideration by an adept, to put in a claim that their diseases shall be miraculously cured, their fortunes bettered, or their idle curiosity satisfied, as the price of their allegiance to the cause of Theosophy. Such persons were never taught, or at least never heeded, the time-honoured maxim of Occult Science, “First Deserve, then Desire.”

[Prince Wittgenstein relates in detail the remarkable manner in which he was protected from injuries during the Turko-Russian War; in spite of reiterated warnings of friends and a prediction that the campaign would be fatal to him. This prediction, he states, “became known also to some of my Theosophical friends at New York . . . and one of the leading Brethren of the Society, utterly unknown to me and residing far away from America, promised, by the force of his will to shield me from every danger.” H. P. B. remarks:]

The friend and favourite Brother of Chohan Koot-Hoomi whom his Anglo-Indian correspondents have surnamed “The Illustrious.” Our guru wrote personally to the Prince.

[The Prince in concluding his letter states: “I cannot believe all this to have been the sole result of chance. It was too regular, too positive to be explained thus. It is, I am sure of it, magic . . .”]†

* [Reprinted in Sinnett’s *Incidents in the Life of Madame Blavatsky*, p. 209.—Compiler.]

† [Consult Vol. I, pp. 533-34, of the present Series for biographical data about Prince von Sayn-Wittgenstein.—Compiler.]

COMMENT ON “AN EXCELLENT MAGIC MIRROR”

[The Theosophist, Vol. IV, No. 6, March, 18&3, p. 142]

Of the many kinds of divination glass or magic mirror that have been devised, the one described by a theosophical brother in the following note is among the best. It has the advantage over a goblet of water and other shining objects, that the eye of the gazer is not fatigued by a large body of white rays, while it possesses most of the good qualities of the ancient concave black mirror of the East. We recommend a trial of it to those who are investigating this most interesting field of “conscious clairvoyance.” If a “caraffe” is not available, a clean, round, smooth inkstand filled with ink will do. It is always difficult for beginners to distinguish between subjective mind-pictures seen by the untrained seer or seeress and actual reflections from the akaśa or astral light: only long practice makes perfect. Without saying whether what our friend’s wife did see in her mirror had or had not much importance, it will suffice to give the general assurance that every member of our society who earnestly makes researches in every lawful branch of occult science, has the chance of help from not only “chelas” but those who are higher than they. Provided always that they are themselves “living the life” described in Hints on Esoteric Theosophy. Experimenters must however always avoid excessive taxation of the nervous system. A clairvoyant or psychometer should never be forced to see longer than they feel good for them nor what is distasteful. Violation of this rule may entail most serious consequences.

[In the note by the “theosophical brother” referred to by H.P.B., the writer describes the “magic mirror” used in his experiments as “a smooth glass goblet (or caraffe)” filled with black ink, into which his wife gazed at intervals, with the result that many scenes appeared within the mirror. Questions asked of those who appeared in the pictures, were answered in writing, also within the mirror.]

A WORD WITH THE THEOSOPHISTS

[The Theosophist, Vol. IV, No. 6, March, 1883, pp. 143-45]

The following letters appeared recently in the Poona Observer. Were it not for a few flagrant misconceptions in letter the first and which it seems almost hopeless to dispel from the minds of the average public, it would not be worth noticing. But since a Theosophist undertook the weary task, we republish it together with the answer.

To the Editor of the Poona Observer:

Sir,—The anxiety of the Theosophists to overturn all existing religions, and first of all and especially the Christian religion, makes them not overscrupulous in the means used. Nothing could be more wild and absurd than their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism. The Apostle of the Gentiles was converted to Christianity by a miraculous event, while on his way to Damascus. He was then a fierce soldier and was actively engaged in a cruel persecution of the Christians; after his conversion the whole course of his life was changed and he became an ardent propagator of the new faith. It may be said that he was an occultist when he wrote his epistles, and that when caught up in Heaven and was shown things that it was not lawful for men to mention, that he was simply in a state of self-induced mesmeric deep and had released his soul from his body, to roam for a time in the realms of the spirit world; but if so he manifestly saw and heard such things which established his belief in doctrines which are rejected by the Tibetan occultists, viz., a belief in a personal deity and the divinity of Christ, etc. The attempt to prove Christ an adept is absurd equally.

Christ gave up his life and took it again, raised the dead, and cured every description of malignant diseases by touch or word of mouth, and did other great miracles; great, not because they were done on a large scale, but from the nature of them. With regard to the loaves and fishes—it does not matter whether five loaves became five thousand or five loaves became six, miraculous power was still required; similarly, if a wineglass of water could be converted into wine, it is equally the same as if a large quantity of water had been changed and a large company supplied with the wine. To support the theory that Christ and Saint Paul were adepts, the facts of their lives must be ignored as well as the doctrines they are reported to have taught.

Some Theosophists have probably recognized these difficulties, and seem to think the easiest way of disposing them is to deny that any such persons as Saint Paul and Christ ever existed. Sensible people should ask themselves this question: Are such Philosophers safe guides?

ZERO.

*** We think “Zero” has rather mistaken the Theosophical idea regarding Christ. The Theosophists do not, as far as we are aware, deny the possibility of the divinity of Christ- they only assert that he was so perfect a man as to have attained the highest possible form of earthly existence; in other words, something so akin to the godhead, as to be indistinguishable from it. Again, “Zero” may have heard the fundamental belief of the Theosophists is nothing is impossible. Thus, to deny the divinity of the Saviour would be to impeach their own watchword.—Editor, Poona Observer.

A WORD WITH “ZERO.”

(Reply by a Theosophist.)

In the Poona Observer of January 26, one “Zero,” rushing to the defence of Christ and Paul against the “Theosophists,” who neither individually nor collectively had ever thought of attacking either, brings against that body several charges. Whether the pseudonym means an empty cipher, as defined in dictionaries, or the point at which water congeals, as shown by the Celsius and Réaumur thermometers, since it is a question left to the option and intuitions of the reader, I incline toward the first hypothesis as being more suggestive of, and in harmony with, this Christian Don Quixote fighting windmills.

A Theosophist permits himself to correct some of the very wild assertions of the Poona Observer's correspondent.

He charges the Theosophists with the following misdeeds:

(a) With a desire of overturning "all existing religions . . . especially the Christian," and being, therefore, "not overscrupulous in the means used";

(b) With wildness and absurdity in "their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism";

(c) With denying, "as some Theosophists do, that any such persons as Saint Paul and Christ ever existed."

The rest of the letter, and especially his arguments in refutation of the above, being a tissue of unwarrantable and unhistorical assumptions, based on a personal and blind belief in his own special religion—hence no proof at all to any man but a Christian—are not a matter for the serious consideration of one who rejects, a priori, "miracles"—something entirely outside of the laws of nature. Let "Zero" remember that between a phenomenon, however extraordinary, yet based on such laws, and a miracle of the kind of those he mentions as a proof against the assumptions of the Theosophists, there is an impassable abyss, guarded on one hand by experimental physical science and on the other by simple common sense. A few words will explain our attitude. No Theosophist-Occultist will ever deny the possibility of "five loaves becoming six loaves" and even "five thousand." In the first case the phenomenon may be produced by what is known among practical Kabalists as ex-osmosis, in the second, by throwing a mesmeric maya, a glamour, over the crowds. But no Theosophist, save a beginner or a greenhorn (of those who take things on blind faith and against the dictates of reason and thus show themselves unfit for Occultism) will ever accept as a fact either the resurrection of a really dead body, or the incarnation of God in a pigeon or dove—for why should Christians, in such case, laugh at the Siamese white elephant?—or "an immaculate conception"; or again the miracle of the "ascension," i.e., the actual elevation to, and disappearance in, heaven, of a solid human body.

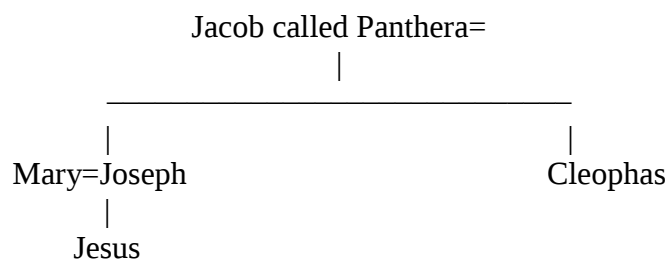
With this short explanation I will proceed to demolish the three specified charges—the only points deserving a certain attention as calculated to lead the profane reader into very erroneous ideas about our Society in general.

(1) What right has “Zero” to accuse so sweepingly “the Theosophists” of “unscrupulous means”? The first Theosophist he meets with might answer the charge by simply reminding the accuser that in his “Father’s house are many mansions”; in other words, that in the Parent Theosophical Society there are fifty-three Branches in India alone. Hence that the Society being composed of thousands of members of nearly every known nationality and creed, whose respective religious beliefs are never interfered with; and there being in the ranks a number of as good Christians as “Zero” ever was (aye, even Clergymen), this “Zero’s” charge against the Theosophists as a body, is proved absurd and falls to the ground. But even admitting that there are some Theosophists who in their desire of seeing their cause triumphant and seeking to establish Theosophy, i.e., a Universal Brotherhood on a firm basis, with a unanimous belief in that which they believe to be the one Truth, should seek “to overturn all existing [dogmatic] religions”; and even should deny the very existence of Christ and Paul (which is not the case as I will prove); why should such a policy be viewed, even in such a case, as more unscrupulous than the identical one used, with a vengeance, by the great body of bigoted Christians in general and the Missionaries especially? Is “Zero” prepared to affirm that there is one padri in India who would scruple to “overturn every existing religion” but his own? or would feel reluctant to deny the existence of the Hindu gods; or, to denounce in word and print every other divine Avatara but that of Christ as a “myth”; or show himself shy to treat publicly, as well as in private, Zoroaster and Krishna, Buddha and Mohammed, with the long string of “heathen” miracle-working Saviours and Rishis, Prophets and Yogis—as “world impostors” and jugglers?

When a dominant religion produces an Inquisition, and with its power on the wane, such writers as the Rev. Mr. Hastie of Calcutta who, taking advantage of the natural timidity of a nation, of its lack of unity and solidarity of thought and action, insults it in its most sacred beliefs; spits on its religion, and throws mud on the honour of its women—then it behoves little indeed the votaries of that religion to call those of other creeds “not overscrupulous in the means used.”

(2) We leave it to every impartial mind to judge whether Jesus is not more honoured by the Theosophists, who see in him, or the ideal he embodies, a perfect adept (the highest of his epoch), a mortal being far above uninitiated humanity, than he is by the Christians who have created out of him an imperfect solar-god, a saviour and Avatara, no better, and in more than one detail lower, than some of the Avataras who preceded him. No Theosophist, of those who ever gave a thought to Christianity—for our “heathen” members, of course, do not care one snap of their finger whether Christ and Paul lived or not—ever denied the existence of the Apostle who is an historical personage. Some of us, a few learned Christian mystics among our British Theosophists included, deny but the Gospel Jesus—who is not an historical personage—“Zero” and padris notwithstanding—but believe in an ideal Christ. Others are inclined to see the real Jesus in the adept mentioned in the oldest Talmudic as well as some Christian books, and known as Jeshu ben-Panthera.*

* Epiphanius in his book against Heresies (fourth century) gives the genealogy of Jesus, as follows:



(See Mr. Gerald Massey’s “Jesus and the Records of his Time,” in the April Spiritualist, 1878.)

They say that while the best authoritative evidence to the existence of the Gospel Christ ever offered by the spasmodic and desperate efforts of the Church to the crucial test of critical analysis, is of the weakest kind and fenced all round with difficulties, they find the solution of the problem in the testimony of the Jews and even of Irenaeus. They maintain that this Jeshu (or Jehoshua), was the son of a woman called Stada (alias Miriam) and of Panthera, a Roman soldier; that he lived from the year 120 to 70 B.C.*; was a pupil of Rabbi Jehoshua ben-Perahiah, his grand uncle, with whom during the persecution of the Jews by Alexander Jannaeus (King of the Jews in 106 B.C.) he fled to Alexandria, where he was initiated into the Egyptian mysteries or magic,† and that upon his return to Palestine, being charged with heresy and sorcery, he was tried, sentenced to death, and hung on the tree of infamy (Roman Cross) outside the city of Lud or Lydda.‡ This historical character (as historical as any other) was a great adept. As to Paul, no one, I know of, ever mistook him for an adept, and (since his history is pretty well known) least of all, our occultists. A simple tent-maker (not “a fierce soldier,” as “Zero” puts it), he became first a persecutor of the Nazarenes, then a convert and an enthusiast. It is Paul who is the real founder of Christianity, the Reformer of a little body, a nucleus formed from the Essenes, the Nabatheans, the Therapeutae, and other mystic brotherhoods (the Theosophical Societies of old Palestine)—and which was transformed over three centuries later, namely, under Constantine, into “Christians.” Paul’s visions from first to last point him out rather as a medium than an adept, since to make an adept requires years of study and preparation and a solemn initiation under some competent Hierophant.

* See Irenaeus, *Adv. Haer.*, Bk. II, ch. xxii, 5. Irenaeus positively maintains that John (of the fourth Gospel) “conveyed himself the information,” and “all the Elders confirmed the statement” that “Jesus preached from his fortieth to his fiftieth year of age.”

† See the Gemara of the Babylonian Talmud, treatises Sanhedrin (chap. xi, 107b) and Sotah (chap. ix, 47a).

‡ See Babylonian Gemara to the Mishna, treatise Shabbath, 67-104.

[Consult in connection with this subject the following passages in H.P.B.’s writings: *Isis Unveiled*, II, 201-02; *Collected Writings*, VIII, 189, 380-82, 460-61.—Compiler.]

Charge the third, being logically refuted by the aforesaid proofs showing the inconsistency of the first two accusations, I might close the case and dismiss it altogether. And if perchance, “Zero” would persist in defending his Gospel Christ against those who call him a myth built on the historical Jeshu of Lydda, then I would fain ask him to «plain to us the following:

(1) How is it that Philo Judaeus, the most accurate as the most learned of the historians contemporary to the Jesus of the Gospels; a man whose birth anteceded and whose death succeeded the birth and death of Jesus, respectively, by ten and fifteen years; one who visited Jerusalem from Alexandria, where he lived, several times during his long career, and who must have come to Jerusalem but a few years after the alleged crucifixion; an author, in short, who in describing the various religious sects, societies and corporations of Palestine, takes the greatest care to omit none, even of those hardly worth mentioning—how is it, I ask, that Philo Judaeus never so much as heard about a Jesus, ; a crucifixion, or any other event that would connect it with the so-called facts of Theological Christianity?

(2) Why are the sixteen famous lines of Josephus about Christ, lines appearing like a patch on a whole garment, and not bearing the slightest connection with either the preceding subject or the lines that follow in the text, why are these lines rejected by most of the Christian theologians themselves? The barefaced forgery is attributed by them to Eusebius, Bishop of Caesarea, that “prince of patristic liars” and “dishonest writers,” as he is called by Baron Bunsen, Niebuhr, Dr. Lardner, and several others? And if these authorities are all wrong, and the lines are not an interpolation, as they think, how is it that Paley himself, an author so anxious that his *A View of the Evidences of Christianity* should be accepted, deplores and confesses that “evidence” (in Josephus) as being far from satisfactory, and very difficult of acceptance. The more so since Josephus—after he had by the forger thus been made virtually to recognize in Jesus “the Messiah of the Jews” and to show such a reverence for Jesus that he had hardly dared to call him a man —died at the age of eighty, a stiff-necked, orthodox Jew, disdainfully silent, if not entirely ignorant of the appearance, the crucifixion, or anything connected with that Messiah!

(3) How would “Zero” explain the fact of the total silence of the Mishnah, its evident ignorance of Jesus and the crucifixion? The Mishnah, founded by Hillel forty years B.C., edited and amplified (till about the beginning of the third century of our era) at Tiberias, by the Sea of Galilee, the very focus of the doings of the Biblical Apostles and of Christ’s miracles; the Mishnah, which contains an unbroken record of all the Heresiarchs and rebels against the authority of the Jewish Sanhedrim, from the year 40 B.C. to about A.D. 237; a diary, in short, of the doings of the Synagogue and the History of the Pharisees, those same men who are accused of having put Jesus to death—how is it that not one of the eminent Rabbis, authors of the Mishnah, seems to have ever heard of Jesus, or whispers a word in the defence of his sect charged with deicide, but is, in fact, absolutely silent as to the great event? Strange omissions of “universally recognized facts!”

Concerning the editorial remark in the Poona Observer, I have but a few more words to add. Those Theosophists who have studied the Christian Ecclesiastical history (?) and literature, and have read upon the subject, with the exception of a few Christians, deny most emphatically not only the divinity but even “the possibility of the divinity of the [Biblical] Christ.” Quite true: “the fundamental belief of the Theosophists is that nothing is impossible”; but only so far as it does not clash with reason nor claim anything miraculous, in the theological sense of the word. Otherwise, once we admit Joshua’s power over the course of the sun, Jonah’s pleasure trip into the belly of the whale, or the resurrection to life of the half-decayed body of Lazarus, I do not see why we should be made to stop there. Why in such a case and under the penalty of inconsistency, we should not proclaim our firm belief in Hanuman, the monkey-god, and his strategical capacities; in the Arhat who made Mount Meru revolve on the tip of his finger; or in the actual gestation of Gautama Buddha and his subsequent birth in the shape of a white elephant.

We Theosophists at least, without “impeaching our watchword,” beg to be allowed to draw the line of demarcation at that point where a psychophysical phenomenon ceases to be such and becomes a monstrous absurdity—a miracle, of which we find so many in the Bible. And now repeating “Zero’s” words we too can say: Let all “sensible people” ask themselves the question: which—the Christians or the Theosophists—are the more “philosophical” and safer “guides”?

THEOSOPHICAL UNIT.

FOOTNOTE TO “MR. ISAACS”

[The Theosophist, Vol. IV, No. 6, March, 1883, p. 146]

[A writer, “A *** 8111,” comments upon the Editor’s review of Crawford’s Mr. Isaacs, and wonders why the reviewer spoke of the work with such approbation. H. P. B. says:]

We are sorry to see Mr. A*** 8111 so underrating—though we may have, in his opinion, overrated—Mr. Isaacs. There are two of the “grandest occult truths” in it, though neither our critic, nor even the author himself, may be aware of them.

DO THE RISHIS EXIST?

[The Theosophist, Vol. IV, No. 6, March, 1883, p. 146]

Following the example of the Parsi Gentleman whose letter you published in The Theosophist of January, 1882, I am induced to inquire if there are Hindu Mahatmas among the Himalayan BROTHERS. BY the term Hindu, I mean a believer in Vedas and the Gods they describe. If there are none, will any Brother of the 1st Section* be so kind as to enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood?

* No chela need answer this, except the editor.—A.H.T.

The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Aśvatthama, Bali, Vyasa, Hanuman, Vibhishana, Kripa, Paraśurama.

A HINDU THEOSOPHIST.

In reply to the first question we are happy to inform our correspondent that there are Mahatmas among the Himalayan Brothers who are Hindus—i.e., born of Hindu and Brahmin parents and who recognize the esoteric meaning of the Vedas and the Upanishads. They agree with Krishna, Buddha, Suka, Gaudapâda, and Sankaracharya in considering that the Karma-kanda of the Vedas is of no importance whatsoever so far as man's spiritual progress is concerned. Our questioner will do well to remember in this connection Krishna's celebrated advice to Arjuna. "The subject-matter of the Vedas is related to the three Gunas; oh Arjuna, divest thyself of these gunas." Sankaracharya's uncompromising attitude towards Purvamimansa is too well known to require any special mention here.

Although the Himalayan Brothers admit the esoteric meaning of the Vedas and the Upanishads, they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the Vedas. The language used in the Vedas is allegorical and this fact has been fully recognized by some of the greatest Indian Philosophers. Our correspondent will have to prove that the Vedas really "describe Gods" as they exist, before he can fairly ask us to declare whether our Masters believe in such gods. We very much doubt if our correspondent is really prepared to contend seriously that Agni has four horns, three legs, two heads, five hands and seven tongues as he is stated to possess in the Vedas; or that Indra committed adultery with Gautama's wife. We beg to refer our learned correspondent to Kulluka-Bhatta's* explanation of the latter myth (and it is a mere myth in his opinion) and Patañjali's remarks on the profound esoteric significance of the four horns of Agni, in support of our assertion that the Vedas do not in reality describe any gods as our questioner has supposed.

* [In the same volume of The Theosophist, p. 202, a correspondent points out that this is a printer's error for Kumarila Bhatta who lived some centuries ago in Southern India.—Compiler.]

In reply to the second question we are not prepared to say that “any Hindu Rishis of old still exist in flesh and blood” although we have our own reasons to believe that some of the great Hindu Adepts of ancient times have been and are reincarnating themselves occasionally in Tibet and Tartary; nor is it at all easy for us to understand how it can ever reasonably be expected that our Himalayan Brothers should discover Hindu Rishis “in flesh and blood” in their explorations in the “Unseen Universe,” since astral bodies are not usually made up of those earthly materials.

The tradition alluded to by our correspondent is not literally true; then, what connection is there between the seven personages named and the Hindu Rishis? Though we are not called upon to give an explanation of the tradition in question from our own standpoint, we shall give a few hints which may enable our readers to ascertain its real significance from what is contained in Ramayana and Mahabharata.

Asvatthama has gained an immortality of infamy.

Parasurama’s cruelty made him immortal but he is not supposed to live in flesh and blood now; he is generally stated to have some sort of existence in fire though not necessarily in what a Christian would call “hell.”

Bali is not an individual properly speaking. The principle denoted by the name will be known when the esoteric meaning of Trivikrama Avatara is better comprehended.

Vyasa is immortal in his incarnations. Let our respected Brother count how many Vyasas there have been from first to last.

Hanuman was neither a human being nor a monkey: it is one of the powers of the 7th principle of man (Rama).

Vibhishana. Not a Rakshasa really but the personification of Sattvaguna which is immortal.

Kripa’s association with Asvatthama will explain the nature of his immortality.

THE TRAVELLING TRUTHSEEKER*

[The Theosophist, Vol. IV, No. 6(42), March, 1883, pp. 146-47]

The third volume of Mr. Bennett's Narrative of his Voyage around the World to investigate the present state of religion, is as interesting as its predecessors, and calls for the same criticism. A fourth and concluding Volume, with a general Index of the contents of the whole series, is still to appear, but alas! the busy pen that wrote them will write no more. As was remarked in a previous notice, Mr. Bennett's style is more pungent than cultivated; a man of the people, he spoke like them as well as for them, and those who regard manner rather than matter, will often take a strong exception to his style as the friends of Western religious orthodoxy will to his ideas. But in a dishonest age like this—an age of shams and cheating semblances, the friends of truth must relish an author like our poor, persecuted colleague, whose manifest honesty and indignation quiver in his every book. The present volumes of travel are crammed with quotations from the standard guide books of all the countries he traversed, and hence are themselves full of useful information about men and things, altogether apart from the religious question. They are therefore worthy of a place in every general library. To the full extent of the circulation the book may attain, Theosophy and its advocates will have the benefit of great notoriety, since Mr. Bennett devotes no less than eighty-seven pages of Vol. III to the subject. Though he was an ardent Freethinker and Secularist, he yet discusses Occultism with a judicial candour which might be profitably imitated by his famous contemporaries of the National Reformer. In the hurry of his brief stay at Bombay, he was not able to get everything down correctly, and so it is not strange to find his chapter upon Occultism containing some errors.

* D. M. Bennett, A Truthseeker Around the World, Vol. III, New York, 1882.

But we shall only point out a single one which might convey a very wrong impression to outsiders. He says (p. 94) about admissions into the Theosophical Society: “It seems that the desirability of every candidate for admission is referred to the Brothers, they approving of some and rejecting others. My case seems to have been laid before them, and they decided favorably upon it.” No such general reference of applications has ever been made, the Brothers leaving to the Founders the entire responsibility in such cases; since it is we who are building up the Society under their auspices, not they who are selecting its membership, with us as passive agents. If the latter were the fact, many unfortunate misjudgments of candidates would have been avoided, and much vexation and scandal spared. Advice was indeed asked as to Mr. Bennett’s admission, simply because we foresaw what has since happened, that whatever odium his bigoted persecutors had contrived to cast upon him would have to be shared by us, and this seemed an impolitic step for our young Society to take. The result of that appeal is above stated by Mr. Bennett; who adds that the “response was that I am an honest, industrious man, and fully worthy to become a member . . . I hope their opinion is well founded.” It was so, as we have become more and more satisfied ever since, and now none regret him more than his cautious friends of Bombay—now of Madras. This is not the first instance in which our Masters have looked into the heart of a candidate whom we might have rejected, because of his being under the world’s frown, and bade us remember that we ourselves were not so blameless when they accepted us as to warrant our turning our backs upon any earnest yearner after truth.*

* [As definitely stated, both by Master M. and the Tibetan Brother known as Djual Khool, D. M. Bennett was at the time one of the “agents” used (unknown to himself) “to carry out the scheme for the enfranchisement of Western thought from superstitious creeds.” The high esteem for him on the part of the Adept-Brothers may be seen by consulting Letters XXXVII and XLIII of The Mahatma Letters to A. P. Sinnett, and Col. Olcott’s Old Diary Leaves, Series II, pp. 328 et seq. Consult the Bio-Bibl. Index for further information about D. M. Bennett.—Compiler.]

Thousands have read with the thrill of sympathy the story of the adulterous woman whom Jesus is said to have abstained from condemning, when her accusers slunk away at the challenge he made to their own spotlessness from sin. The history of our Society contains more than one example of this identical loftiness of compassion having been shown to unhappy candidates, by our spiritual Masters and Exemplars, the MAHATMAS.

**THE GOSPEL OF THE FUTURE:
OR THE “REVELATION” OF (ST.) KESHUB**

[The Theosophist, Vol. IV, No. 6, March, 1883, pp. 14849]

“I (Keshub Chunder Sen), a servant of God, called to be an apostle of the Church. . . . heard behind me a great voice, as of a trumpet, saying, what thou seest (not) write in a book and send it unto the seven churches which are in Asia, and unto the seventy times seven which are in Europe, America, Australia and Africa. . . . Write the things which thou hast (not) seen, and the things which are (not), and the things which shall (not) be hereafter.”

(Extracts from the Bengal Version of the Patmos Revelation.)

Wonders will never cease: the year 1883 opened with two miraculous events at Calcutta. A new Messiah was born unto the world to the great disgust of the Babu-Sadducee; and the “City of Palaces” and of whiskey dens awoke on New Year’s day to find itself, to its own utter amazement and despite every geographical and historical expectation, proclaimed as “the holy city” and “the metropolis of Aryavarta.” But thus saith the Prophet of the Patmos-Lily Ashrum, and the world must read, whether it will or not. Tired, evidently, of waiting for a star to leave its path, and of vainly expecting the appearance of the “wise men” of the West (Mr. J. Cook, though bulky, being anything but wise) to proclaim and crown him as King of the Babu Sannyasis, the “meek and lowly” Minister took destiny into his own hand and has now virtually announced himself one.

In the teeth of the nineteenth century, the sober Sadharan Brahmo Samaj, and all the padris of whatever creed, colour, and persuasion, the new Messiah of Hooghly has now notified the world at large of his own advent!

An edict in the manner of Papal—or shall we say Irish?—Bulls, appeared in the New Dispensation Extraordinary—which was extraordinary indeed in every sense. Teeming with sentences copied verbally from the Christian Gospels; written in the style of, and mimicking the phraseology attributed to Christ, the said document is a curious piece of religious fanfaronade to puzzle and perplex the future generations withal. This, of course, but in the case of a fresh miracle: that the said edict should not die a deserved death—at the bottom of the world’s wastepaper basket. Yet it is a curiosity worthy of preservation. Indeed, since the days of the Encyclical Letter and the Syllabus of Pope Pius IX in 1864-8, the precursors of the famous Ecumenical Council, no single document ever published, that we know of, has contained so many gratuitous assumptions, nor involved a more impudent claim to direct divine intercourse! Proceeding from a (as yet) comparatively obscure individual, instead of emanating from an autocratic Pope, it is but the more striking. Theocratic Rome, self-attributing to herself universal power and authority over the whole world—Kings and Emperors included—to be consistent with herself, had to face the laugh of the non-catholic world by creating a dignitary whom she called “the Vicar Apostolic of Tibet”—a country with not one single Christian in it and which slams its door in the face of every foreigner that approaches it. Why then, with such a precedent, should not our saintly minister claim likewise authority and infallibility, even though these should never be recognized? Is not he as much as any Pope “the chosen servant of God,” having en plus, than the Holy Father, the rare privilege of holding daily and hourly intercourses with the Almighty who talks to, and with him, Moses-like, and “face to face, and as a man speaketh unto his friend”?

And though adverse opinions—those of the Theosophists and Spiritualists, for instance—hold that this “Almighty”—if the said intercourse is based on some more solid ground than mere nervous delusion—may be no better than some Piśacha-spirit masquerading under false colours, yet the opinions are divided.

At all events, that of the Minister's friends and well-wishers, the Theosophists, as giving him the benefit of the doubt, ought to be more welcome to, hence better appreciated by, Keshub Babu, than that of some profane Sadducees, both white and dark, who openly attribute such claims to "divine intercourse" to ambition and imposture. Meanwhile, on January 1, 1883, the readers of a few pious Journals of Calcutta were staggered by the following:

NEW YEAR'S DAY, JANUARY 1, 1883

KESHUB CHUNDER SEN, a servant of God, CALLED to be AN APOSTLE OF THE CHURCH of THE NEW DISPENSATION, WHICH IS IN THE HOLY CITY OF CALCUTTA, the METROPOLIS OF ARYAVARTA.

To all the great nations in the world and to the chief religious sects in the east and the west.

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanak, and to the various branches of the Hindu Church.

To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies:

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family, causing much bitterness, and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed.

* * * * *

It has pleased the Holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This new Dispensation hath He, in boundless mercy, vouchsafed to us in the East, and WE HAVE BEEN COMMANDED TO BEAR WITNESS UNTO IT AMONG THE NATIONS OF THE EARTH.

Thus saith the Lord—Sectarianism is an abomination unto me and unbrotherliness I will not tolerate. * * * * *

At sundry times have I spoken THROUGH MY PROPHETS, and though many and various my dispensations, there is unity in them.

But the followers of these, my prophets, have quarrelled and fought, and they hate and exclude each other. * * * * *

These words hath the Lord our God spoken unto us, and His new gospel He hath revealed unto us, a gospel of exceeding joy.

The Church Universal hath he already planted in this land and therein are all prophets and all scriptures harmonized in beautiful synthesis.

And these blessed tidings the Loving Father HATH CHARGED ME and my brother-apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly, therefore, I exhort you, brethren, to accept this new message of universal love.

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew, in whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet and every martyr ye shall honour and love as a man of God.

Gather ye the wisdom of the east and the west, and accept and assimilate the examples of the saints of all ages.

Beloved brethren, accept our love and give us yours, and let the east and the west with one heart celebrate the jubilee of the New Dispensation.

LET ASIA, EUROPE, AFRICA, AND AMERICA WITH DIVERSE INSTRUMENTS PRAISE THE NEW DISPENSATION, and sing the Fatherhood of God and the Brotherhood of Man.

“The Editors of the leading journals in Europe and America, in India, Australia, China and Japan are respectfully requested to insert the above Epistle in their respective papers.”

We have culled the choicest flowers from this bouquet of modest assumptions, and republished it nearly in toto with its best passages immortalized in capitals, and neither demand nor expect thanks for it. Whether the four quarters of the globe are quite ready to “praise the New Dispensation with diverse instruments”—street organ included we suppose—is yet a matter for doubt. But, whether the future generations shall string on the name of Babu Keshub Chunder Sen to those of Buddha, Zoroaster, Jesus, and Mahomet, or not, no one will now be disposed to deny that “cheek takes cities by storm and grinds strongholds to powder.”

It is this same New Dispensation (and Liberty), be it remembered, which now issues the above Epistle, that denounced repeatedly in its columns the claims of the Theosophists to an intercourse with the living, albeit mysterious, “Brothers” who are but mortals—as an imposture and a fraud. Look upon this picture, and upon THAT! After the above was in type, the Indian world was again staggered through the medium of dailies and weeklies by another piece of extraordinary news. The minister has announced his intention of circumnavigating the globe and visiting Europe, America and Africa as an apostle of the New Dispensation. So far the intention can hardly be found fault with. But the Babu affirms again that he has received a divine commission from God himself to go. Forsooth, the visits of the Almighty to the Babu are fast becoming a matter of quite a common occurrence now! “God”—goes “to and fro in the earth and walks up and down in it” after the manner of the rebellious Son of Job. We wonder whether it is the “Lord” who will defray Babu K. C. Sen’s travelling expenses out of his own private treasury; or, is the burden—agreeably with the time-honoured policy of Churches in general—to be left on the shoulders of the too confiding believers in the new “Seer” and “Minister”?

OLD AND NEW METHODS

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 151-152]

So much information relating to the highest science of Nature has lately been given out to the world through these columns, that it is worth while at this stage of the proceedings to call the reader’s attention to the way in which new methods of dealing with spiritual truths illuminate the old methods adopted by occult writers of a former date. It will grow more and more apparent to students of occult philosophy as time goes on, that the explanations now in process of development were all foreshadowed by mystic writers of the earlier school.

Books that have hitherto irritated impatient readers by their almost hopeless obscurity, will already have grown intelligible to a considerable extent, and many of the riddles they still present to the student will probably be interpreted as time goes on. In this elucidation of old-standing enigmas there is a double interest for all serious investigators of Nature. Firstly, the occult writings of the obscure school gather fresh importance in modern estimation as it is thus demonstrated that their obscurity of style is not—as unsympathetic critics may often have been inclined to think—a mere cover for obscurity of thought; secondly, the recent teachings, of which the Theosophical Society and these pages have been the channel, will be invested with all the more authority in the eyes even of comparatively apathetic recipients as it grows evident that they were familiar long ago to advanced students of the mystic era.

The science, in fact, which is now being given out to the world in clearly intelligible language for the first time, has been in possession of the elect from time immemorial. Never mind, for the moment, why that science has hitherto been jealously hidden from mankind at large. There are plenty of reasons forthcoming in justification of that reticence really, and it may not be unreasonable to suggest that the world at large, by which the elements of occult doctrine are now received as something new and strange, almost too wonderful for belief, should give credit to the exceptionally gifted persons who have fathomed these mysteries and many more besides, for having had some motives for the policy they have pursued, which everybody may not yet be in a position to understand. But this is another branch of the subject: the justification of Nature's most advanced explorers, in regard to the precautions they have hitherto taken in reporting their discoveries, may be remitted to a future period. What we are concerned to show for the present is that, though purposely veiled and expressed in language which ordinary readers were not expected to understand, the science which all who wish to learn may now be taught very freely was long ago recorded in books to which we may now appeal for the retrospective confirmation of the explanations now given.

Anyone who will read Éliphas Lévi's writings after thoroughly assimilating the ideas that have been expounded in our "Fragments," will find for himself abundant illustrations of the coincidences to which we refer; the obscure language at once breaking out into significance by the light of the clear explanations given under the new method; and Mr. Hargrave Jennings' Rosicrucians will in the same way be invested with new significance for readers who take it up with perceptions sharpened by recent study of that science, which, if the new method is persevered with long enough, will hardly any longer deserve to be called "mysticism." But for the purpose of these remarks, their purport may best be illustrated by reference to a passage in a later work which will ultimately be seen, when it comes to be fully understood, to have bridged over the chasm between the old and new methods, viz. *Isis Unveiled*. If the reader will turn to page 455 of the second volume he will find the following passage in exposition of "Hindu ideas of cosmogony."

. . . be it remembered: 1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grant cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water, alternately. So that when a new minor period sets in, the earth is so changed, even geologically, as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it—man included—more material, than after the preceding one: while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals, and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations, and become men in their turn.

Who can have read the recent “Fragments” without being in a position to see that this passage contains a brief exposé of the doctrine there elaborated with much greater amplitude. It really contains allusions to a great deal that has not yet been elaborated in the “Fragments”; for the return “to earth”—and to the chain of worlds of which the earth is one, of the astral souls that have not in the preceding manvantara attained the highest Nirvana, has to do with the destinies of individualities (as distinguished from personalities) that are not launched on the main stream of evolution with which the recent essays on the Evolution of Man have been concerned. And the “Fragments” have not yet dwelt at any length on the vast phenomenon of Solar “manvantaras” and “pralayas” as distinguished from those of the septenary chain of worlds to which our earth belongs. The sun, which is the centre of our system, is the centre of other systems too, and a time comes when all these systems go into pralaya together. Therefore the period of activity between two periods of rest which is a maha or great cycle for one world only, is a minor cycle for the solar system. This leads to a superficial confusion of language sometimes in occult writing, which, however, embodies no confusion of thought and never need for an instant embarrass a reader who remembers the constant similitudes and resemblances connecting microcosms and macrocosms. Again, the reader of the “Fragments” will be puzzled at the reference in the passage cited above to the twelve transformations of the planet. Twelve transformations will not at first seem to fit into the septenary divisions to which students of occultism under the new method have been accustomed. But the explanation simply is that the new method is very frank and outspoken about a good many points on which the old system has been very reserved and mysterious. The seventh form of all things has been regarded by the older school of occult writers as too sacred to be written about. A hundred and one quotations might easily be put together to show how profoundly they were impressed with the septenary idea, and what enormous importance they attributed to the number 7 in all its bearings.

These quotations would serve, on the principle we are now pointing out, as foreshadowing the explanation of the “Fragments” on the sevenfold constitution of man, the world, the system of which it is a part and the system of which that is a part again. But just as the seventh principle in man has been passed over silently by some occult writers who have referred to only six, so the twelve transformations are the exoteric equivalent of fourteen.* And those transformations again, may be taken to refer either to the cataclysms which intervene between the evolution of the great root-races of earth in the course of one “Round” period, or to the Rounds themselves and their intervening “Obscurations.” Here we come upon the micro-macrocosmic principle again. But we are not concerned at present with the anticipation of future teachings or the repetition of those which have been already given out: merely with the interesting way in which any one who chooses may go back, either to the relatively obscure expositions of *Isis Unveiled* or the more obscure dissertations of earlier occult works, and trace the identities of the Great Doctrine—which the Theosophical Society, faithful to the promise of its triple programme, is engaged in bringing to light.

* Thus, in esoteric Buddhism the seven kinds of Wisdom (Bodhyanga) are often referred to as six; the seven qualities or properties of living bodies also as six; while of the seven states of matter the esoteric doctrine says that “strictly speaking there are only six states,” since the seventh state is the sum total, the condition or aspect of all the other states. When speaking of the “six glories” that “glitter on the incomparable person of Buddha,” the *Book of Kiu-ti* explains that only six are to be mentioned, as the student (Yu-po-sah) has to bear in mind that the seventh glory can by no means “glitter” since “it is the glittering itself.” This latter explanation is sufficient to throw light on all.

FOOTNOTE TO “THEOSOPHY AND MIRACLES”

[The Theosophist, Vol. IV, No. 7, April, 1883, p. 153]

[The author of this article discusses the question of modern miracles in an endeavour to “show that they are invariably the effect of natural causes, which, though known but misunderstood by the Church of Rome, are much better apprehended by a body of men in whose custody has been reposed for several thousand years before Roman Catholicism existed, at least so much of knowledge as can assign the phenomena to their real causes.” H. P. B. comments on this statement as follows:]

Last year, during Colonel Olcott’s tour in Ceylon, an attempt was made by the Roman Catholic padris to inaugurate an era of miracles by means of a Singhalese “Lourdes.” A fountain or well was discovered, “sanctified by the apparition of the Holy Virgin,” and the lame and the blind, it was alleged, recovered their health, by drinking of that holy water. Then it was that Colonel Olcott produced several wonderful cures of old paralysis, instantaneously, by simple mesmeric passes; and thus proved that there were simple mortals who could vie with gods and goddesses in producing divine miracles, without any interference of, or claim to, supernatural powers. This was done by the direct order of his Master, one of the “men” alluded to by the author. The Singhalese heard no more of the visits of the Virgin Mary.

THE POWER TO HEAL

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 158-160]

It is a striking commentary upon the imperfection of our modern system of medicine that an almost unanimous scepticism prevails among physicians as to the power of healing the sick by mesmeric methods. By most the thing is declared impossible, and those who maintain its reality are set down as little better than charlatans. The majority are not satisfied with this exhibition of petty spite: they do their best to intimidate and ostracise the more candid minority. And they find more than willing allies in the theologians who stand for their especial prerogatives, and, while claiming to heal by divine commission, denounce all lay mesmeric healers as either humbugs or sorcerers. It is saddening to read in the literature of mesmerism so many plaintive protests against the prejudiced injustice of the medical profession towards such able scientists as Gregory, Ash-burner, Elliotson, and von Reichenbach. One cannot restrain one's indignation to see how an instinct of narrow selfishness carries professional men beyond all bounds and warps the moral sense. The case of Newton, the American healer, whose mesmeric cures are recorded by thousands and embrace examples of the most desperate ailments instantaneously relieved, is striking. This man has healed in public halls in many American cities as well as in London, not scores, but hundreds of sick people by the simple laying on of hands. His power was so great that he could by a word and a gesture dispel the pains of everybody in the audience who stood up when he called upon those who were suffering from any pain to do so. Seventeen years ago he publicly stated that he had up to that time cured one hundred and fifty thousand sick persons; what his present total is—for he is still curing—we cannot say, but it must be larger than the aggregate of all the instantaneous cures effected by all the "holy wells" and shrines and professed healers within our historical period.

A book* by Mr. A. E. Newton, a respectable gentleman of Massachusetts, which appeared in the year 1879, contains the record of some thousands of cases which yielded to Dr Newton's tremendous psychopathic power. From a public address of the latter (see pp. 113-114) we learn that "In healing there must be faith on one side or the other. A healer should be a person of great faith, great energy; sympathetic and kind; a man who is true to himself; a muscular man, with a fixed, positive and determined will. One possessing a good share of these qualities will be successful." The discourse finished, he gave a practical illustration of his healing power. Said he: "Now I ask any in the room that are in pain to rise—only those who are in acute pain." About twenty rose, and the Doctor threw his arms forcibly forward and said: "Now your pain is gone." He then "requested those whose pains were cured to sit down, and they all sat down." His power has been sometimes so superabundant that he had only to touch a paralytic, a clubfoot patient, a deaf or blind person, to cure them on the spot, and there he has touched and healed 2,000 in one day. The Curé d'Ars, a good French priest, who died in 1859, healed like Newton for thirty years; during which period he had been visited by 20,000 patients of all ranks and from every country in Europe.† Dr. Ennemoser, in his interesting History of Magic, tells about Gassner, a Romish priest of the latter half of the eighteenth century, who cured his thousands by the following artifices:

He wore a scarlet cloak, and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face towards the patient, he touched the ailing part, . . . calling on the name of Jesus.... every one that desired to be healed must believe . . . covered the affected part with his hand, and rubbed therewith vigorously both head and neck. [Pt. II, p. 274.]

* The Modern Bethesda, or The Gift of Healing Restored. Edited by A. E. Newton, New York: Newton Pub. Co., 1879.

† [See J. B. Vianney in the Bio-Bibliogr. Index.]

In our days the Roman Catholics have revived the business of miraculous cures on a grand scale: at Lourdes, France, is their holy well where hundreds of cripples have deposited their sticks and crutches as tokens of their cures; the same thing is going on at the parish church at Knock, Ireland, and last year there were symptoms that the same trump card was to be played by the fish-collecting priests of Colombo, Ceylon. In fact the Church of Rome has always claimed a monopoly and made the simple psychopathic law play into their hands as testimony in support of their theocratic infallibility. That useful compiler of valuable psychic facts, the Chevalier G. des Mousseaux, scrapes on this papal violoncello with great zeal. With him all mesmeric healings are effected by the devil.

When the magnetic agent operates upon the evils of the body, experience proves as an infallible truth, that it does not heal them without causing acute pains, or without risk to life, which it often destroys! Its cures are exasperatingly long; perfect ones are the exception; the evil that it expels from one organ is often replaced in another organ by an evil still more desperate, and the sicknesses it dissipates are liable to cruel relapses.*

His several volumes contain hundreds of reports of cases in which the devil has shown his Satanic power by healing the sick and doing all sorts of wonders. And that we may have the most unanswerable proof that the mesmeric fluid has manifested itself similarly in all ages, he collects from the writings of the ancients the testimonies which they have left on record. Nothing could be more sarcastic than his arraignment of the Academies of Science and the medical profession for their stupid incredulity as to the occurrence of these marvels. Verily this is an author to be studied by the intelligent psychologist however much he may be disposed to laugh at his Catholic bias and his blind resort to the theory of a non-existent devil to explain away the beneficent power to heal disease which so many philanthropic men in all epochs have exercised.

* La Magie au XIXme Siecle, p. 327. Paris, 1864, Henri Plon.

It is not in the least true either that mesmeric cures are impermanent or that one disease disappears only to be replaced by a worse one. If the operator be healthy and virtuous and knows his science well, his patient will be effectually restored to health in every instance where his or her own constitution is favourably disposed to receive the mesmeric aura. And this leads us to remark that Dr. Newton has not sufficiently explained the curative action of faith nor its relation to the mesmerizer's healing power. The familiar analogy of the law of electric and magnetic conduction makes all plain. If a metallic body charged with + electricity be brought into contact with a body negatively electrified, the + fluid is discharged from the first into the second body. The phenomenon of thunder and lightning is an example in point. When two bodies similarly electrified meet they mutually repel each other. Apply this to the human system. A person in health is charged with positive vitality—prana, od, aura, electro-magnetism, or whatever else you prefer to call it: one in ill-health is negatively charged: the positive vitality, or health element, may be discharged by an effort of the healer's will into the receptive nervous system of the patient: they touch each other, the fluid passes, equilibrium is restored in the sick man's system, the miracle of healing is wrought, and the lame walk, the blind see, deaf hear, dumb speak, and humours of long standing vanish in a moment! Now, if besides health, power of will, knowledge of science, and benevolent compassion on the healer's part, there be also faith, passivity, and the requisite attractive polarity, on that of the patient, the effect is the more rapid and amazing. Or, if faith be lacking and still there be the necessary polaric receptivity, the cure is still possible. And again, if there be in the patient alone a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck—

—in either of these or many more agencies that might be named, then the patient will cure himself by the sole power of his predisposed faith.* And this rallying power of Nature's forces goes in the medical books under the name of *Vis Medicatrix Naturae*—the Healing Power of Nature. It is of supreme importance that the one who attempts to heal disease should have an absolute and implicit faith (a) in his science; (b) in himself.

* That excellent journal, *The Times of Ceylon*, in its number for February 7th, prints the following facts which illustrate the recuperative power of the imagination: "I have recently read an account of what is termed a 'faith-cure' which took place with the famous Sir Humphry Davy when quite a young man. Davy was about to operate on a paralytic patient with oxygen gas—but before beginning the inhalation, Davy placed a thermometer under the patient's tongue to record his temperature. The man was much impressed with this and declared with much enthusiasm that he was already much relieved. Seeing the extraordinary influence of the man's imagination, Davy did nothing more than gravely place the thermometer under his tongue from day to day, and in a short time he reported him cured.' I can relate a perfect faith-cure of a desperate case of dysentery in one of our planting districts, by a medical practitioner well known at the time, Dr. Baylis, who practiced on his own account in the Kallibokke valley and Knuckles district. He had just returned from a visit to India, having left his assistant in charge, and on his return was much distressed to learn that a favourite patient of his, the wife of an estate manager, was desperately ill with dysentery and not expected to live more than a day or two, being almost in extremis. She had been gradually sinking under the debilitating effects of the terrible disease, and there was nothing more to be done as the doctor found the treatment to have been all that he could have adopted. Wishing to see the patient before her death, he at once went to the estate, and on seeing her she expressed great pleasure, saying in faint tones she knew she should recover now that he had come to attend her, as she had such complete confidence in him. At her request he remained in the house, but no change in her medicine was made. Strange to say she at once began to recover, and at the end of a week was able to walk with him in the garden.

"Such was the result with the patient. On the mind of the doctor the cure had the effect of causing him to lose all confidence in the efficacy of medicine; he abandoned allopathy as a delusion, took to homeopathy as the only true practice, and necessarily lost many of his patients; and eventually left the country and settled in California as a farmer, where he was drowned a few years ago. The late Dr. Baylis was a marvellously gifted man in many respects, but, like many other clever men, very impulsive. He was inclined to be a believer in Buddhism and actually named one of his children Buddha."

To project from himself the healing aura he must concentrate all his thought for the moment upon his patient, and WILL with iron determination that the disease shall depart and a healthy nervous circulation be re-established in the sufferer's system. It matters nothing what may be his religious belief, nor whether he invoke the name of Jesus, Rama, Mohammed, or Buddha; he must believe in his own power and science, and the invocation of the name of the founder of his particular sect only helps to give him the confidence requisite to ensure success. Last year in Ceylon, Colonel Olcott healed more than fifty paralytics, in each case using the name of Lord Buddha. But if he had not had the knowledge he has of mesmeric science, and full confidence in his psychic power and the revered Guru whose pupil he is, he might have vainly spoken his simple religious formula to his patients. He was treating Buddhists, and therefore the invocation of Sakya Muni's name was in their cases as necessary as was the use of the name of Jesus to Père Gassner and the other many healers of the Romish Church who have cured the sick from time to time. And a further reason for his using it was that the cunning Jesuits of Colombo were preparing to convince the simpleminded Singhalese that their new spring near Kelanie had been endowed with exceptionally miraculous healing powers by the Virgin Mary.

Those who may, after reading our remarks, feel a call to heal the sick, should bear in mind the fact that all the curative magnetism that is forced by their will into the bodies of their patients, comes out of their own systems. What they have, they can give; no more. And as the maintenance of one's own health is a prime duty, they should never attempt healing unless they have a surplus of vitality to spare, over and above what may be needed to carry themselves through their round of duties and keep their systems well up to tone. Otherwise they would soon break down and become themselves invalids. Only the other day a benevolent healer of London died from his imprudent waste of his vital forces. For the same reason, healing should not be attempted to any extent after one has passed middle life: the constitution has not then the same recuperative capacity as in youth.

As the old man cannot compete with the fresh youth in athletic contests, so he can no more hope to rival him in healing the sick; to attempt it is sheer folly; to ask it of him simple ignorance and selfishness. We make these reflections because requests have been made from many quarters that Colonel Olcott would visit them and publicly heal the sick as he did in Ceylon. To say nothing of the fact that he is now a man of past fifty years of age; and burdened with a weight of official duty that would break down any person, not sustained like him by exceptional influences, we need only reflect that the suffering sick throughout India are numbered by the tens of thousands, and that for him to be himself known as healer would be to insure his being mobbed and almost torn to pieces in every city. If in a small place like Galle, our Headquarters building was thronged by two and three hundred patients a day, the road was crowded with carts, litters and hobbling cripples, and the President was often unable to find time to get even a cup of tea before 5 p.m., what would it be in our Indian cities, those hives of population where every street would pour out its quota of invalids? If, like Newton, he had practised healing all his life, and he could cure by a touch, the case would be different. As it is, all he can do is that which he has been doing, viz., to teach eligible members of the Theosophical Society the secrets of mesmeric psychopathy, on the simple condition that it shall never be used as a means of pecuniary gain or to gratify any sinister motive.

BY “BELL, BOOK, AND CANDLE”

LEAVES FROM THE NOTEBOOK OF A MISSIONARY PRIEST.

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 160-161; No. 9,

June, 1883, pp. 223 224; No. 11, August, 1883, pp. 272-273]

Not with the object of vindicating the Asiatic people from any charge of superstition that may lie against them, but only to show that in Western countries under all their boasted enlightenment, the selfsame belief in demoniac obsession obtains as among them, we have heretofore cited cases which have appeared in current literature similar to the very curious one we now quote. The narrative is taken from the Catholic Mirror, a most conservative journal of the Romish Church in America; in fact, as it announces itself: “Official Organ of the Archbishop of Baltimore, Bishops of Richmond and Wilmington, and the Vicar-Apostolic of North Carolina.” What it admits is, therefore, not to be coughed down or put aside; its voice is that of authority. The strong mediaeval flavour which pervades the present story adds a greater zest to it. Its chief value to the intelligent psychologist is in showing (a) that the phenomenon of so-called obsession survives to our day, despite scientific progress; (b) that the possibility of overcoming the abnormal condition by means of rituals and prayers (mantras) is claimed by the Church to be true; (c) that the selfsame abnormal psycho-physiological symptoms show themselves in Christian and heathen countries, where almost identical remedies are employed. In the one case the power of exorcism is claimed as a divine gift from the Christian god, and in the other as coming from the god Rama, conqueror of Ravana; that is all. And if exorcism be impossible by Hindu priests in India, it must be equally impossible by Romish priests in Canada or at Rome.

For Hysteria is the obsessing devil in both instances.

We have a certain respect for sceptics who laugh with equal scorn at the credulity of phenomenologists whether inside or outside their own Church. But our feeling is quite the reverse for those who, while making merry at the expense of all others for credulity, are ready to swallow identical stories if alleged by their own ecclesiastics to be miraculous. The most staggering recitals of occult phenomena that have been taken from "heathen" sources into our journal, do not surpass, if they equal, the report of this missionary priest in the elements of credulity, blind faith, and impossibility; and yet, the occultist will no more deny the essential facts of this case than those of the others. We will watch with amused curiosity the tone that will be assumed by our critics in speaking of this affair. The reader will bear in mind that henceforward it is the editor of the Catholic Mirror who is telling the story. Such comments as we may have to make will be confined to the footnotes:

[The article in question is a very long account of a case of diabolical possession. Only the paragraphs on which H. P. B. comments are reprinted here.]

Many persons hardly believe in the devil at all, from believing so little in God. Although the reality of diabolical possessions is a truth which the Holy Scripture abundantly establishes, there are many who scout the idea of devils being permitted to be on this earth of ours.

We think it due to quite another reason. Those capable of sincerely believing in a just and omnipotent deity are unable to believe in a Devil. If anything has been calculated to make the Western world lose all faith in Religion, it is this absurd and cruel dogma which enforces upon all Christians belief in the Devil.

Archbishop Vaughan has said somewhere: "As men get misty in their notions of the God-man, they become vague in their belief in him whose power that God came to crush."

And why could he not have crushed the power of the Devil without moving from heaven? Why should "that God" have had to "come" to our earth? He was not here already, then, before the year one? So there was at least one entire globe where God was not present, despite the claim of his Omnipresence.

And if he created everything in the heavens above as well as in the earth beneath, why did he create such a devil?

It was prophesied by our blessed Lord that the casting out of devils would be one of the signs that shall follow them that believe.

And the words: “In my name shall they cast out devils” (Mark, xvi, 17-18) are followed by these others—“they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” This is, we are told, what Jesus promised to “them that believe.” Having known Christian orthodox exorcisers and many other persons who “believed” most sincerely, we yet have never met one, least of all a padri, who would consent to either drink a glass of poison, or take a cobra by its tail. Why is this? The “casting out of the devils” is only one of the signs that should “follow them that believe.” Is it because faith is but one-fifth of what it used to be?

[The patient to whom the priest was called was a young girl who declared: “I am the devil.” The priest asked “in the name of Jesus Christ” why he had taken possession of the girl, but he refused to answer until commanded “in the name of the Catholic Church.”]

The “Catholic Church,” then, we are given to understand, is more powerful, and more to be dreaded by the Devil than God Himself!!

[The devil later enumerates his various names, the fourteenth being Beelzebub.]

Oh, poor and silly devil!—A very suggestive fact, indeed, that none of the names of the demons and devils accepted by Christian theology have any other than a Jewish ring about them. All the devils in the Christian Hell seem to be Jews. This is rather flattering for the Heathen—Hindu, Buddhist, and Parsi. Notwithstanding the countless myriads, that agreeably to the Christian Churches must by this time, have gone to Hell, we do not find a single “Babu” or “Bhoy” among the obsessing devils, while here we have even a “Jonas.” Will the good padris, please explain?

[On one occasion he went to the girl after hearing confessions at a distant church, and “she said something that filled me with surprise and horror.”]

The demon, or rather hysterical girl being a clairvoyante, repeated to him what he had heard at confession.

[With regard to possessed animals, he sprinkled some horses with holy water and “they began to get excited as though worried by a thousand horseflies.”]

Now this statement of “possessed horses” and the effect of holy water upon them implies more than it says. It is positively charming, and reminds one of the Golden Legends in which the reader meets with a wolf and a dragon converted to Christianity and weeping over their sins.

Sometimes possession is the fault of the victim, sometimes the result of magical dealings with the devil, and sometimes trials by permission of God without any fault on the part of the person, as in the case of this girl. This is easily explained in the answer of our Divine Lord to His disciples with reference to the man born blind. Rabbi, who did sin, this man, or his parents, that he was born blind? Jesus answered: Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. (John, ix, 2-3.)

Rather than believe in such a “God,” many good men have ceased to believe in one at all. It is against the interpretations of the words of Jesus of Nazareth and not the words themselves (which mean quite a different thing) that so many ex-Christians have rebelled.

[The priest said Mass in the house by special permission and gave the girl Holy Communion. After that, in another room, he raised his hand to make the sign of the Cross and saw that “the floor was literally covered with little, white, living worms (maggots), and some were even climbing the walls.”]

Spontaneous generation? A clever and scientific devil that!

[He asked why there were no worms in the other room where Mass had been said. The voice answered: “Because we are not worthy to be where Jesus Christ is.”]

This answer would make the sceptically inclined infer that Christ must, in such a case, be very often absent from his Church, since it is sometimes near the very altars and during the ceremony of public exorcisms, that the devil has manifested himself most fiercely in those he gets possession of: witness the Nuns of Loudun?

[A medical doctor—a Lutheran—was permitted to see the girl, and asked her if she knew Luther. “Yes,” came the answer, “he is with us.”]

Now this is the most charming hit possible at the poor Protestants. Behold, the Christian brotherly love and charity!

Sometimes the devil speaks against himself, and works for the glory of God and the salvation of souls, which is always the design of God in permitting possessions.

And if so, then such a devil must be as good as any missionary or priest? After this authoritative assertion, how shall we be able to know who is preaching—a padri or the. . . ?

This narrative, given by a good Roman Catholic padri, evidently sincere and truthful, and published in an authorized orthodox Christian journal, the Catholic Mirror, strikes for us the keynote of Christian theology. This is authoritative, good, sound, orthodox Christianity; and he who believes in it will not be damned, but on the contrary will be honoured and respected in society. That which Theosophy teaches is all the reverse. Our philosophy is hooted at, and the orthodox believers in a personal devil will turn away with a shudder of horror from the theosophic teachings. We are in the nineteenth century, in the full blaze of civilization and science, we see.

PICKINGS FROM OUR CONTEMPORARIES

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 166-67]

La Revue Spirite of Paris for February publishes a communication from a medium named L. Cephas—which it calls quite pertinently “very original.” It is headed GAMBETTA NAPOLEON and announces the stupendous news that the late French Dictator was no other than Napoleon reincarnated.

This reincarnation having been predestined and preordained by God and the Spirits, there was no fatality in Gambetta's death. The modern Chingîz-Khân had "reflected and repented" between his two lives and come to the conclusion that the republic was after all the best form of government for the French people. And now "Gambetta has expiated a portion of the sins of Napoleon." If so, it hardly behooves Bonapartists and the next of kin of the great Napoleon to go on rebelling against "spirits" in trying to restore the lost Dynasty. The best means of cutting the Gordian knot of France's present difficulties would be to convert all the Napoleonides and their partisans to spiritism. We offer this advice to the serious consideration of our friends and brothers in France.

Le Bon Sens, a Radical journal of Carcassone, France, publishes another interesting communication from the same source. It is a prophecy and emanates from the cerebral ganglia of another medium and seer. We translate it verbatim et literatim.

"France has made a great loss, you say, in the persons of two of her sons. Do not despair. Two others will come in their stead [reincarnations of the two departed ones, as we understand] to replace them.

Alsace and Lorraine will be restored to use after a terrible war which is going to take place between Germany and Russia, a war into which France will be dragged. It will be favourable to the allied armies. Austria will be at first with Prussia; but she will soon forsake her; for Hungary and all the Slavonians of that Empire will compel her to it.

Be full of hope, oh dear friends.

(Signed) LEON GAMBETTA."

At this revelation, a spiritist present exclaimed, "Oh, if it were true!"

Thereupon the "Spirit" (of Gambetta) answered with great animation:

"I swear by the holy name of God, in whom I had the misfortune to disbelieve, that all will come to pass as I say.

"Oh God of Justice! Thou wilt not permit that the monstrous iniquity of the spoil of such a beautiful portion of my France should continue!—Adieu."

The world of “Spirits” we see, is rife with politics. The latter entering very little into our programme we will leave it for what it is worth with this short remark, however, that it does seem puzzling, why on the same principle of divine equity, Lothaire II, or Stanislas Leszczyński, or some other respectable ghost whose life preceded the treaties of Munster and Ryswick should not equally claim Alsace and Lorraine as “a beautiful portion of their Austria and Germany?”

The Banner of Light and the R.-P. Journal of the U. S. A. notify us of the death of Dr. George Beard, the most fierce opponent of Spiritualism. The world of science loses an earnest worker, and believers in “spirit” communication acquire thereby a new ally. We prophesy that, as in the case of our much-lamented Brothers D. M. Bennett, Dr. Britten and many other illustrious departed, a week will not pass after his demise that this uncompromising enemy of materialized and other “spirits” will come himself in that role and deliver pseudo-scientific lectures “through the organism” of some inspirational medium repenting of what he had done and recanting all he had ever said against Spiritualism. Verily, bitter is the thought of death, so long as there exists no law to prevent inspired mediums from making any one’s “spirit” say platitudes that would have forced the living man to cut off his tongue in despair rather than to utter them. We invite the reasonable Spiritualist to ponder over the post-mortem orations of—the great DARWIN—for instance.

The Indian Witness of Calcutta, after the manner of the majority of the professional modern witnesses in India who, to use the words of a native Judge, “for the consideration of four annas to ten rupees, will give evidence damaging enough to hang four consecutive generations of innocent men”—is once more at its old slanders. Speaking of the “Ghostology of the Theosophists,” it calls it “an imposture, which the average sceptic thoroughly despises.”

The Indian Witness in saying this fibs as usual; moreover it fathers upon the Theosophists a belief which is thoroughly its own. The Theosophist, unless he happens to be a rabid Spiritualist of the coarser kind, believes in neither holy nor unholy ghost and ghosts. Moreover, what the “average sceptic thoroughly despises” is superstition, or, belief in a supernatural religion full of divine and satanic miracles—precisely the position of our well-wisher the Indian Witness; and what the educated Sceptic has a thorough contempt for—one shared in this by every refined Christian—is the disgusting cant and at the same time the backbiting propensity of the half-educated preacher and missionary; the noisy impertinence of the religious snob and zealot of that class so well represented by some Yankee orators; and—the mountebank performances of half-witted fanatics throwing discredit upon the religion they try to preach. All of these—spiteful padris, Christian snobs, and irresponsible fanatics, are the subjects of the gushing reverence and respectful patronage of the Indian Witness. . . . What Theosophist under the circumstances but will prefer vilification to laudation at such hands and in such a motley company!

A HEAVY CURSE

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 167-68]

As a specimen of condensed and concentrated episcopal malice, the following ANATHEMA recently sent by the Pope to various Bishops with orders to be read to their parishioners, and hurled by the Archbishop of Santander (Spain) against spiritualists in general, and certain editors in his diocese especially—is truly edifying and Christian. The “accursed ones” are men whose only crime is to have dared to proclaim their preference for civil and religious liberty, over priestly domain.

Matching well those famous excerpts from the bulls against liberals issued by the late Pope Pius IX, and collated by Mr. Gladstone a few years ago, this latest inspiration claimed to be received through the Holy Ghost, merits a prominent place among them. We translate it verbatim from the original, as found in the St. Petersburg Rebus, and dedicate our translation to our good friends of the Society of Jesus—that meek and all-forgiving ideal of every divine and human virtue.

BULL OF EXCOMMUNICATION

May Almighty God and his holy saints curse the spiritualists and their journals with the perpetual malediction launched against the Devil and his angels! May they be accursed like Judas the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as he judged Dathan and Abiram and commanded the earth to swallow them alive. May they be crushed and swept away from the face of the earth and all memory of them disappear for ever and ever; and may they be seized with terrible death and hurled alive, they and their progeny, into hell for damnation everlasting, so as not to leave a seed of themselves upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to THE ACCURSED ONES. Let them suffer hunger, thirst and nakedness, and be visited by every unclean disease and pain, through wretched poverty and misery. Accursed be every bit of their property and every blessing and prayer instead of benefiting be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating, in drinking and during fast; cursed when they speak and when they keep silent; cursed at home and abroad; cursed on land and on water; cursed from the top of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from today and forever! Let light be changed for them into darkness before the face of the Creator, on the great day of the last Judgment! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses and may their eternal company be that of Satan and his angels!

Who, after reading the above, would dare to deny that the coming of Christ was a gigantic failure, and the claims of his Church and followers as gigantic a sham? A wretched chance the poor Theosophists would have if they should be cast upon some island where this theocratic Boanerges enjoyed absolute power!

WHENCE THE NAME “LUNATIC”?

[The Theosophist, Vol. IV, No. 7, April, 1883, pp.171-172]

It is well known that the moonbeams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that Eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed—”fair Diana,” the “Queen of Night,” she, who in “clouded majesty”

“ . . . unveil’d her peerless light,
and o’er the dark her silver mantle threw.”*

—is the worst—because secret—enemy of her Suzerain, and that Suzerain’s children, vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moonlight without injury to his health.

* [John Milton, Paradise Lost, Bk. IV, I, p. 598.]

Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moonlight than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of moonbeams, but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, thrice as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the Sixth, in 1399, became a lunatic at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: “Though it is a pretty well established fact that there exists some mysterious and nefast connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine.”

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely spread belief that the magicians, and especially the enchanters and sorcerers of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is all they know unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that Isis of the Egyptians and the Grecian Diana or Luna were identical; that both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon.

More than one profound mystery of nature is securely shrouded by the “veils” of Isis and Diana, who were both the anthropomorphized symbols—or Goddesses—of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of Diana in Aricia was served by a priest who had always to murder his predecessor, is more than suggestive to a student of Occultism; for it shows him that in the temples of Diana the greatest as the most revered of all the goddesses of Rome and Greece—from that of Ephesus, one of the seven wonders of the world, down to the said temple of Aricia, the same mysterious initiations took place as in the sacred temples of the Egyptian Isis: i.e., the initiator having unveiled the Goddess, or shown the neophyte naked truth—had to die. We refer the reader to our footnote on page 38 (col. 2) in the November Theosophist, 1882. Art. “Gleanings from Éliphas Lévi.”*

* [Vide p. 265 of the present Volume.—Compiler.]

RETROGRESSION IN REBIRTH

[The Theosophist, Vol. IV, No. 7, April, 1883, p. 174]

In his able review of Mr. Oxley’s “Philosophy of Spirit,” concluded in the current number of your journal, Mr. Subba Row criticising the author’s views of the hierosophic doctrine, remarks:—

“The second proposition (there is no rebirth in the material human form, there is no retrogression at any time) is opposed to all the ancient traditions of Eastern nations and the teaching of all the Eastern adepts.”

The italics are mine. The proposition is certainly not on union with “all the ancient traditions of Eastern nations,” but is the portion of it which I have italicised (there is no retrogression at any time), though certainly opposed to ancient Hindu traditions, really at variance with the “teachings of all the Eastern adepts”?

Unless I am mistaken, you have all along strenuously maintained it as one of the truths of occult philosophy that rebirth in a lower state is impossible, that there is no going back in the scale of existence, that “nature invariably shuts the door behind her”; in other words, that there is no retrogression. Exactly the proposition advanced by Mr. O. and objected to by Mr. S. R.!

Will you or the learned reviewer kindly explain this ?

H

BOMBAY, 2nd December, 1883.

EDITOR’S NOTE.—We have “strenuously maintained” and still maintain that there is “no retrogression” in the dead letter sense as taught by exoteric Hinduism—i.e., that the rebirth of a man in the physical form of an animal was impossible on this earth. But, we never affirmed that there was no moral retrogression—especially in the interplanetary spheres; and that is what is combated by Mr. T. Subba Row, for Mr. Oxley means “retrogression” in that very sense, we believe.

ON NADI GRANTHAMS]

[The Theosophist, Vol. IV. No. 7, April, 1883, p. 179]

[In the course of an article, the writer, N. Chidambaram Iyer, says: “Very few of the modern Hindus—and fewer still of the so-called educated Hindus—are aware of the existence of what are called Nadi Granthams—which contain a faithful record of the lives of . . . all men: All men that ever lived, all men that are living, and all men that will come into existence! . . . Is it possible one might ask that such a work can exist—a work which can afford space for the names of all mankind?” H. P. B. comments:]

As the workings of the mighty current of Life sweeping throughout our planetary chain have been thoroughly examined by the ancient adepts, and as the number of the planetary rounds, the various races, and sub-races of humanity on each planet and the number of incarnations of every spiritual monad floating along the current of life, were long ago ascertained with mathematical precision, as already indicated in the Fragments of Occult Truth, it would not be beyond human power to bring into existence a book giving all the particulars which a Nadi Grantham is stated to furnish.

TO THE “DISSATISFIED”

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 181]

We have belief in the fitness and usefulness of impartial criticism, and even at times in that of a judicious onslaught upon some of the many creeds and philosophies, as we have in advocating the publication of all such polemics. Any sane man acquainted with human nature, must see that this eternal “taking on faith” of the most absurdly conflicting dogmas in our age of scientific progress will never do, that it is impossible that it can last. Our journal being devoted to the presentation of every creed in all its naked truthfulness, and resolved to favour none in preference to another, its columns are therefore open to writers of all and nearly every creed known—at least on hearsay—to the civilized world. Thus there is some chance for all getting, by comparing notes, to the bottom of more than one mystery, and of eliminating a few truths out of this jungle of more or less philosophical and metaphysical concepts. We have seen the folly of the system of favouritism and sectarianism to the exclusion of all other opinions prevalent among most of the periodicals in India; and we are resolved that in the management of The Theosophist the rule of religious impartiality shall be strictly observed. We form the circle of its contributors from the ranks of Heathen and Christian, of Materialists and Spiritualists, Theists, Atheists, and Polytheists, men of ability, in short, wherever to be found, without enquiring into their faith and without the smallest preference given to personal partialities or antipathies.

Nevertheless, we have not hitherto been able to satisfy all our readers, nor our correspondents either. In the opinion of the former, our columns and editorials which are expected to acquaint our subscribers with every newfangled doctrine, with the exposition of every religion old or new for the necessity of comparison, has, at the same time, to remain “goody goody,” never treading upon the toes of the creed under analysis, nor expressing an honest opinion upon its professors. With our contributors it is still worse. We are either to be deluged with the rubbish that can find admission to the columns of no other periodical, or stand accused of “favouritism,” something we have altogether and strenuously avoided. To those contributors whom the present cap will fit, we can answer but the following: “Gentlemen, our Magazine is by no means intended to be a refuge for the destitute, an omnium gatherum for those who have to satisfy an old grudge; nor is it a receptacle for any and everything which may not be able to find hospitality even in its own sectarian journals. The Theosophist does not take for its foundation-principle the idea that because an atheistical article has been rejected by a paper conducted by a Theist, it must, therefore, find room in these impartial columns, in order that justice be strictly dealt out; but it rather proceeds to have the MS., handed to it for publication, opened and carefully read before it can consent to send it over to its printers. An able article has never sought admission into our pages and been rejected for its advocating any of the religious doctrines or views to which its conductor felt personally opposed. On the other hand, the editor has never hesitated to give any one of the above said religions and doctrines its dues, and speak out the truth whether it pleased a certain faction of its sectarian readers, or not. We neither court nor claim favour. Nor to satisfy the sentimental emotions and susceptibilities of some of our readers do we feel prepared to allow our columns to appear colourless, least of all, for fear that our own house should be shown as “also of glass.”

THE BUDDHIST MOVEMENT IN ENGLAND

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 181-182]

The frequent publication of books on the subject in England, of recent years, has evidenced the strong interest now felt by the cultivated classes in the study of Buddhism. That this interest grows rather than declines is plainly indicated by the following report of a meeting of the Royal Asiatic Society in London, held quite recently with distinguished people present, which we reprint from an English paper:

At the last meeting of the Royal Asiatic Society, Sir Bartle Frere, president, in the chair, His Royal Highness the Duke of Connaught, K.G., Sir Thomas Brassey, M.P., and Mr. Cassels were elected resident members, and Her (?) Highness the Maharanee of Oodeypore, Lieutenant-Colonel C. Maclean Smith, and Mr. W. M. Ramsay, nonresident members. Mr. Arthur Lillie, M.R.A.S., read a paper "On the Buddhism of Ceylon," in which he combated the idea advanced by a section of writers, headed by Mr. Rhys Davids, that the ancient books of Ceylon teach nothing but annihilation, nonexistence of the soul, and atheism. He cited the Tevijja-Sutta, in which Buddha is questioned on the subject of that union with Brahma which it was the great object of the Brahmin ascetic, in Buddha's day, to gain. Buddha, instead of answering that the Supreme Brahma is nonexistent, and that those who sought union with him were unwise, proclaimed distinctly the contrary proposition. Mr. Lillie then urged that the charges of annihilation, etc., brought against Buddha by Mr. Rhys Davids were founded on an erroneous reading of the Buddhist ideas about Karma and the Skandhas, These, he stated, cease not on the death of the individual, but on his attaining spiritual awakenment. A passage in the Brahmajâla Sutta, much relied on by Mr. Davids, was then compared with its context, and it was shown that the doctrine of the annihilation of human beings was pronounced as heretical as that of future conscious existence.

Mr. Lillie, in conclusion, expressed the opinion that the northern and southern systems should be compared together, as by these means alone, the archaic and true Buddhism could be detached from its later accretion.

This paragraph correctly indicates the antagonism between the views of the two great representatives of Buddhism in modern English literature. Both Mr. Lillie and Mr. Rhys Davids have struggled to divine the real meaning of Buddhism from the exoteric books and papers to which they have had access, and, broadly speaking, Mr. Davids has come to the conclusion that Buddhism must mean to teach annihilation and nonexistence of the soul, because it entirely ignores the idea of a personal God, while Mr. Lillie argues that because it certainly does not teach annihilation, but, on the contrary, says a quantity of things that directly relate to a continued existence of the soul in other states of being after this life, therefore in reality it must intend to preach a personal God, however little it may say on the subject.

On these lines this very pretty controversy may go on forever without either party being in the least danger of defeat at the hands of the other. Mr. Lillie will never dig up from Buddhist literature any declaration of the existence of a personal God with which to crush Mr. Davids, and Mr. Davids will never find chapter and verse for his theory about the nihilistic significance of Buddhist doctrine with which to crush Mr. Lillie.

The futility of the argument turns on the groundlessness of the assumption that the question about the existence of a Supreme Being in the sense of an intelligent entity, whether with limbs and features or without, consciously willing the Universe to come into shape and activity out of nothing—has anything really to do with the question whether human souls have a conscious survival after death. We are now concerned, in these few lines, merely with what Buddhism thinks—not with the tremendous questions involved themselves. And surely Mr. Davids must see if he will look at the matter in that light, that Buddhism cannot deny this life, even on his assumption as to what it thinks about the question of a God.

On that assumption the Buddhist believes that without the agency of a God human physical life goes on: then why not human soul life also on a different plane of being? In the same way surely Mr. Lillie must admit that, right as he certainly is in deducing from Buddhist scriptures the doctrine of continued existence for the higher principles of Man after his physical death, that correct deduction affords him no justification for imputing to Buddha theories about the Supreme Brahma, which most assuredly he never held.

Meanwhile it is very pleasant to see eminent men in Europe endeavouring to hammer out the meaning of Buddhism, even though they may miss the correct interpretation of several points at first. The only way in which they will solve the problems raised, will be by paying attention to the direct teachings of the Secret Doctrine which are now being given out to the world through the columns of this Magazine for the first time in the history of the subject. It is by the application of these teachings, as a key, to the exoteric Buddhist scriptures that Oriental scholars will be enabled to unlock their real treasures.

**FOOTNOTES TO “MEDICAL MAGNETISM
AND THE HEALER MAGNETIC”**

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 184]

[The writer, Seeta Nath Ghose, advocates the treatment of all diseases by magnetism, stating in support of his theory that “it has been found by experiments that the human body is a magnetizable object, though far inferior to iron or steel.” H. P. B. appends the following footnote:]

It is one of the great errors of physical science to so assert; and occult science proves it.

[The author states: “. . . it is very easy to conceive that if you lie down with your head placed southward and feet northward, the south pole of the earth and your head, which is the north pole of your body, and the north pole of the earth and your feet, which are the two branches of the south pole of your body, being in juxtaposition, will attract each other, and thus the polarity of the body natural to it will be preserved.” H. P. B. comments as follows:]

Though Baron Reichenbach recommends strongly the contrary course (i.e., to place your head always north) and the initiated adepts generally do so, yet, since the Baron’s conclusions are based solely upon his experiences with sick sensitives—whose bodies are in a state of magnetic perturbation—and that the physical organism of adepts, owing to long years of peculiar physiological training, can in no way be compared to those of the average mortals (see “The Elixir of Life”)—the explanation given by the distinguished author is perfectly logical and clear.* But it is only in cases of perfect health that we must sleep with our heads southward. There are abnormal temperaments and cases of nervous diseases when the opposite is necessary. Perfect knowledge of the magnetic state of human bodies—a state which varies incessantly, can be acquired only by the supplementary study of occult science in addition to the physical.

* [Reference is here to Baron Karl von Reichenbach’s *Researches on Magnetism, etc.*, London, 1850.—Compiler.]

THE CHOSEN “VESSELS OF ELECTION”

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 185-189]

A friendly correspondent “8111,” has sent to us a severe rebuke embodied in a long letter. Received after the 20th of last month, it could not appear in our April number. Better late than never. We give it now the respectful and serious notice it deserves.

It is not very often that an editor is found ready to publish remonstrances whether to his personal address or that of the policy pursued by his publication.

The general reader being little concerned with, and still less interested in, individual opinions about the conductors of magazines and papers he subscribes to, the first duty of an editor before the public is to remain entirely impersonal. Thus, when a correspondent takes exception to this or that article or editorial, unless his objections have a direct bearing upon some topic of interest to the public generally, the opening of polemics on that account has no *raison d'être*. Offering on the whole, we think, such a feature of general interest—at any rate in India—we give room to, and answer willingly, “8111’s” protest. Only our friend must pardon us if instead of publishing his long letter in unbroken form we prefer to give it, so to say, piecemeal, quoting from it by fragments and as occasion requires. This is done for the following good reasons: firstly, for the convenience of answering his objections as they come; secondly, because to give all would be tedious to the reader—much in his protest being addressed rather to the individual called Madame Blavatsky and the Founder of the Theosophical Society than the editor of *The Theosophist*; and thirdly, because, as already shown, the above-named three characters, though blended in one and the same personage, have to keep themselves entirely distinct from each other—the personal feelings of the “Founder,” for instance, having no right to encroach upon the duties of the impersonal editor. With these few preliminary remarks we proceed to quote the first lines from “8111’s” letter.

In the two last numbers of *The Theosophist* you have taken poor Babu Keshub Chunder Sen severely to task, apparently for no other reason than that he has the misfortune to hold different religious opinions from your own.

Is our critic in a position to find throughout the whole series of the four volumes of *The Theosophist* one single passage in which there is one word said against any other prominent member or teacher either of the “Adi” or even the “Sadharan Brahmo Samaj”; or any other mystic, whether Jewish, Christian, Mohammedan or Spiritualist ridiculed and laughed at, although each and every one of the said personages holds opinions quite different from our own?

If not, then his opening remark—he must pardon us—is as ‘illogical as it is uncalled for. It would have been only fair in the absence of such proof that our critic should have sought for a more likely, if not a more dignified reason for our taking “so severely to task” the minister of the New Dispensation.

And now, after quoting a few more sentences from “8111’s” letter, we will, with his permission, show him the true reason why we think it our duty to criticize the Calcutta “Seer.”

That narrow-minded sectarians, true to the bigotry of their creed, should sneer at and revile him (Keshub C. Sen) is not to be wondered at; but it cannot fail to pain your friends and admirers to find you descending from the lofty platform on which you have taken your stand, to swell the insensate cry against the distinguished Brahmo. His religious views may be peculiar, wild, if you like, and may fail to find universal acceptance; but the thorough earnestness and sincerity which pervade his acts and utterances are beyond question and cannot but enlist for him and for the cause he has espoused the appreciative sympathy of all true lovers of humanity. Let others laugh, if they will, at his so-called extravagances; it ill-becomes you (pardon me) to join the chorus, holding as you do, on things beyond mortal ken views which, to the large world outside the influence of your teachings, appear equally extravagant and fanciful.*

The “lofty platform” is very flattering, though our modesty urges us to regard it as a mirage developed within the limitless area of our kind “friends and admirers’ “ fancy. But, supposing it had any independent existence of its own, we would far rather descend from and abandon it forever, than accept the passive role of a dumb old idol, alike indifferent to the happiness as to the misery and woes of the surrounding world.

* We hold no views at all on anything “beyond mortal ken.” Claiming the possession of our full senses, we can neither prove nor disprove that which is beyond the knowledge of mortal man, leaving all speculations and theories thereon to emotional enthusiasts endowed with blind faith that creates self-delusion and hallucinations.

We decline the exalted position if we have to secure it at the price of our freedom of thought and speech. Besides, not only the “large world outside,” but even those within the influence of our “teachings” (though we deny having ever assumed personally the duties of a teacher) are cordially welcome to their own opinions, being as much at liberty to express them as anyone else. Those who regard our views as “extravagant and fanciful” need lose no time over them. The Theosophical Society “representing no religious creed, being entirely unsectarian and including professors of all faiths,” there is a vast choice in it for one who would learn something new besides the merely personal fancies of one of its founders. But, since the present question involves but the responsibility of the editor of this magazine, perhaps, the “friends and admirers” may derive some consolation in their “pain” upon being assured that the said editor is only doing a duty in exposing and showing in its true light one of the most coolly impudent and absurd claims of this age—that of proclaiming oneself, upon one’s own authority, and with no better warrant than blind faith—the chosen vessel of election, the direct mouthpiece of God! Our magazine was started with the distinct and well-defined policy as expressed in the Rules of the Society: to uphold and advocate only facts and Truth and nothing but the Truth whencesoever and from whomsoever it may come. Its motto is “There is no Religion higher than Truth”; and it “appeals for support to all who truly love their fellow men and desire the eradication of those hateful barriers created by creed, etc.”; and, as no officer of the society, nor any member, has the right to preach “his own sectarian views and beliefs,” so no officer or member has the right to ignore and pass over in silence such monstrous outbursts of sectarian fanaticism as the New Year’s Proclamation, by the self-assumed “Apostle of God,” Babu K. C. Sen, the more so since the latter is one of the declared enemies of the T.S. Nor is “8111’s” parallel between Keshub C. Sen’s and our own views, a happy one. The “Minister” would force his new sectarian doctrines every one of which is evolved out of his own feverish brain—as a direct revelation and a command to him from God; while our expositions belong to a doctrine as old as the world.

They are simply the rendering in a more clear and comprehensible language of the tenets of the esoteric science as once universally taught and practised; and though we do claim to receive them from adepts and initiates, yet, as we call neither the teaching, nor the Teachers absolutely infallible—the comparison falls to the ground. Our “views” have to stand or fall upon their own merit, since we claim neither divine revelation nor infallibility, and that no one of us regards his MASTER as an Almighty God. The following tirade therefore, though very impressive, entirely lacks logic—we regret to say:

You who advocate the wonders of occultism, and the incredibly large powers which adeptship confers; you who believe in the temporary disenthralment of the spirit from its fleshly prison, and in the possibility of its soaring aloft into unknown regions to drink of the forbidden knowledge of life and death at fountains inaccessible but to the favoured few; you who believe in the existence of Mahatmas, who, to credit all that is said of them, are little short of Gods in human form; it is open to you to doubt that this man, so good and great, so eternally wedded to virtue, and so avowed an enemy to vice, has really seen and heard the sights and sounds, which he publishes to the world in such evident good faith?

Now it so happens that we do not in the least doubt that the Babu “really sees and hears the sights and sounds,” nor that he publishes them in “good faith.” “The way to hell is paved with good intentions,” says a very brutal, nevertheless a very just proverb. Every medium, nay every delirious patient, really sees and hears what no one else near him does, and sees and hears it in “good faith.” But this is no reason why the world should be expected to receive the said sights and sounds as coming from God; for in such case it would have to regard every lunatic hallucination as a divine revelation; or that we should be bound to preserve a solemn silence upon the alleged “revelations” and utter no criticism upon them under the penalty of being kicked off our “lofty platform.” They too have to stand or fall upon their own merits, and it is this merit that we claim the right to criticize as freely as are our own views. Let it be well understood that we neither quarrel with the personal religious views of the Babu nor doubt their “earnestness.”

The “distinguished Brahmo”—who by the way is no more a Brahmo, being denounced and most vehemently repudiated by the Sadharan Brahmos—has as good a right to publish his opinions as we have to publish ours. But he has neither the right nor the commission to denounce the views of all those who disagree with him as “imposture” and “blasphemy against the holy ghost,” and that is precisely what he is doing. We are asked: “Why not leave the poor persecuted Salvation Army and the gifted Babu Missionary of Calcutta alone?” We answer. Let both leave their aggressive policy and their insulting ways of forcing upon people their respective sectarian views, and we promise never to pronounce their names. But so long as they will do it, so long shall we denounce them. Indeed, to ask us to “leave alone” both Keshub and Tucker, is equivalent to expecting that we shall give up all search for truth and yield our tacit if not expressed consent to the unimpeded propagation of what—at any rate in one of the two cases under consideration—must be hallucination if not direct imposition. Is “8111” prepared to show which of the two, Major Tucker or Keshub, is less “good and great”; and whether, it is the Salvationist or the Dispensationist who, though “eternally wedded to virtue and so avowed an enemy to vice,” bamboozles himself and the public the most? Suffice for us to know that both, claiming to act under the direct divine command of what they proclaim the one and same living God, preach at the same time two diametrically conflicting doctrines, [and] to have the right to denounce one of them, at any rate. Behold, the “distinguished Babu” making the pompous announcement from Calcutta that he, the chosen apostle of God, is commanded by the Almighty to preach to the whole world the truths of the New Dispensation; and Major Tucker proclaiming before the Court and Chief Justice “that he had received the Divine command to preach in the streets and lanes of Bombay, the Gospel.” Who, of these two paragons of virtue is labouring under a fit of religious enthusiasm, can “8111” tell? Or shall he defend them both, and say of Major Tucker also, that it is not open to us “to doubt that this man so good and great, etc. . . . has really seen and heard”—God commanding him to parade in masquerade dresses in the streets and lanes of Bombay?

The said accusation being flung at us, “in the name of many of our readers” it is time we should answer them explicitly. Being prepared to face the whole world, and as convinced of the necessity and the undeniably good results of our Mission—a self-imposed one and having nought to do with Divine command—as the Babu and the Salvationist Major are of theirs, we are resolved to meet every charge and answer every accusation. We care little for the opinion of the masses. Determined to follow but one voice—that of our conscience and reason—we will go on searching for truth, and fearlessly analysing and even laughing at everything that claims to be divine truth notwithstanding that it is stamped, for all but the incurably blind, with every sign of falsification. Let the wily Christian missionary who, while never scrupling to insult the gods of the poor, the uneducated, and especially the helpless “heathen” (conveniently forgetting that from the strictly Christian standpoint Babu K. C. Sen is as much of a heathen as any other idolater)—carry him high above the heads of his brethren—the Hindus. Let him, we say, encourage in his Christian lectures and his missionary periodicals the vagaries of the highly intellectual and cultured Babu—simply because those vagaries are so strongly peppered, not with Christianity, but only with the name of Jesus strung on with those of Durga and Chaitanya. Let him do so by all means on the very equivocal principle of Paul as announced in Romans, chap. iii, 3-7,* we shall not follow the pernicious example. We will not serve God (or Truth) and Mammon (the Lie) at the same time. Methinks, had not the “saintly Minister” been allowed once upon a time to interview the Queen Empress, and were he, instead of being the welcome visitor to palaces, but a poor, unknown man, those same padris would not find words of curse enough in their vast encyclopedia of clerical abuse to fling at the presumptuous heathen who would thus mix in his religious parodies the sacred name of their Jesus!

* “Let God be true, but every man a liar; as it is written . . .” (verse 4)— “For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?” Romans, iii, 7.

Then why should we, who thirst and hunger but for truth, and claim naught but our birthright, that of every biped—to think for himself, why should we alone be treated as an iconoclast for daring to lay a sacrilegious hand upon those tinselled rags of human workmanship, all called “divine inspiration,” all mutually conflicting, whether they be revealed and declared to the world by a Moses, a St. Augustine, a Luther or a Keshub? Is the latter, in the words of Macaulay defining Southey’s opinion about toleration, the only one “that everybody is to tolerate, and he is to tolerate nobody?” And why should we not be permitted to laugh at the thousands of self-evident errors of the human brain? Most, if not all, of them are the fruits of innate human selfishness, and of that irrepressible ambition to rule over one’s fellow men under the convenient—if self-delusive— mask of religious fervour. Most decidedly we do advocate “the wonders of occultism,” i.e., the search into the hidden laws of nature—advocating them, therefore, as a science, based upon experimental research and observation, not as a knowledge to be acquired through “divine inspiration,” direct revelation from God, or any such supernatural means. Thus, when we are asked:

And can you find none but words of ridicule for the imposing spectacle of this frail human creature (for the best of us are frail), rapt in silent communion with the Holy of Holies, leading hundreds of his fellow mortals, by the hand, out of the darkness of unbelief which kills, unto the saving light of Faith?

—we answer most emphatically in the affirmative; and, true to the principles of Theosophy, we certainly find the pretentious claim supremely ridiculous! We do not oppose the saintly procession of the “hundreds of his fellow mortals” being led by the Babu by the hand. If he can really show us that it is into light and not into darkness tenfold intensified that he leads them—we will be the first to join in the procession, but this is precisely what he can never do.

Hence, we prefer “unbelief which kills”—(only credulity) to the “saving light of Faith,” which may save agreeably to Methodist gush, but in reality transforms people into idiots. We take nothing on faith, and would feel extremely mortified were any of our Theosophists to accept the smallest

phenomenon on secondhand evidence. The “saving light of Faith” is responsible for fifty millions of martyrs put to death during the Middle Ages by the Christian Church. Human nature has hardly changed since the days of the opponents of Christ who asked him for “a sign.” We too want a sign and a proof that the Babu’s “silent communion with the Holy of Holies” is not an effect of the moon, or worse than that—a farce. We invite “8111’s” attention to the Babu’s last device—that of proving the existence of God by conjuring tricks in his dramatic performances: see further article (“The Magic of the New Dispensation”). The world teems with prophets, and since we neither tolerate nor believe in them, it is as false as it is unjust to say that we

are so intolerant of this great seer, Babu Keshub, as to discredit all he sees beyond the veil, simply because his revelations do not fit in with your (our) notions of things, or perchance because you (we) will have no prophets outside the pale of your (our) society.

Had “8111” said that we will have no prophets either within or without “the pale” of our society, then would the sentence have a ring of truth in it. Ever impartial, we reject both the old as the modern Balaam, and would as soon believe his ass talking Latin to us. We have no faith in divinely inspired prophets, but if “8111” has, he is welcome to it. We firmly believe in the reality of clairvoyance, prevision and even spiritual illumination, from its highest degree of development—as in adeptship, down to its lowest form—as found in mediumship. But we as firmly discard the idea of infallibility. It is our unalterable conviction that there never was such a thing as an absolutely infallible prophet, not since the beginning of our race, at any rate—not even among the highest adepts, a limitation they are always the first to confess to, and this is one of the reasons why our Society was established.

We are all liable to err, all fallible; hence no religion, or sect, least of all one isolated individual, however superior to others, has a right to claim recognition for his doctrines only, and reject all others on the fallacious and arrogant claim that he holds his particular tenets from God. It is the greatest mistake to assert that because we oppose and criticize the New Dispensation—the latest folly, and missionary or dogmatic Christianity—the earlier one, we, therefore, exhibit hostile feelings to Brahmoism and the Christianity of Christ. Brahmoism proper, as taught by Raja Ram Mohun Roy, or the respected and venerable Babu Debendranath Tagore, we have never ridiculed nor deprecated, nor ever will. Our correspondent has but to refer to the earlier portion of *The Theosophist* to find a corroboration in it of what we say. Nor had we ever one word to say against the pure ethics of the Founder of Christianity, but only against the mutilation by his professed followers of the great truths enunciated by himself. But then between the primitive Brahmoism of Raja Mohun Roy and the New Dispensation on the one hand, and the said ethics of Christ and the political gigantic sham now sailing under the false colours of Christianity the world over on the other, with its persecution of free thought and its Salvation Armies—there is an impassable chasm which we refuse to bridge.

“Do unto others, etc.,” although a Christian truth, may be studied and followed by others than Christians with advantage—

—we are sententiously told. We regret to find that our critic only preaches but does not practice that saying, at any rate not in the present case. We may leave unnoticed his mistake in calling it “a Christian truth” (since it was pronounced by Confucius 600 B.C. and by others still earlier); but we cannot pass in silence the evident fact that he judges and condemns before having thoroughly tested and examined. Moreover, “8111” does not seem to be aware that our articles against the Calcutta Apostle were the legitimate results of the most unprovoked and unmerited attacks upon ourselves and our Society—in the *Liberal* and still earlier in the defunct *Sunday Mirror*.

The Babu was never called in our journal “an impostor” or an “adventurer,” not even a “pretender”; and this man, so good and great, so eternally wedded to virtue claiming, perchance, to have received a direct command from God to that effect, has not scrupled in the least to daub us with such and even worse appellations in his Liberal organ. Let it not be understood, however, that our articles were written in any spirit of retaliation and revenge unworthy of the cause we advocate; they were simply and entirely due to a direct necessity of, and were penned in perfect accord with, the declared policy of our Society and paper: war to death to every unproved human dogma, superstition, bigotry, and intolerance. Our Society is a nucleus, around which cluster only those who, besides appreciating the theoretical importance, as the philosophical significance, of the Idea of a strongly united intellectual Brotherhood, are ready to carry out this idea practically: to concede to others all that they would claim for themselves; to regard as a brother any man, whether he be white, black or yellow, heathen or Christian, theist or atheist; to show, at least, an outward regard for the respective religions not only of our members, but of any man; and, to protect, in case of need, the creeds of the former from the unjust assault and persecution of other religionists. Finally, never to preach to, or force upon an unwilling ear our own personal, least of all sectarian, views. The success of our mission depends upon the crushing down, and the complete extirpation of that spirit of intolerance. And those who know anything of the New Dispensation and its organ, the Liberal—a misnomer like the rest—need not be reminded of the disgusting spirit of dogmatism upon which it is based. Keshub Babu may preach and be “doing all he can to establish a universal brotherhood and to harmonize the different scriptures of the world”—it is all in theory. In practice, that Brotherhood exists for him only within the small area of his followers; the Brahmos of the Sadharan Samaj are there to tell how even they, theists and his late co-religionists, have been treated by their self-appointed Pope for refusing to accept his dicta and bulls as the word of God.

Therefore, our Brotherhood being possible only when men are gradually made to rise above any personal ambition and that narrow-minded sectarianism that dwarfs the area of their mental vision and, keeping man aloof from man, gives birth only to a host of Cains pouncing upon the weaker Abels—it becomes the imperative duty of us, who are the professed leaders and pioneers of the movement, to smooth the path for those who may succeed us in our work. Tolerant of everything, in every other respect we are uncompromisingly intolerant of Intolerance and aggression.

Such is our programme and the simple secret of our apparent

inconsistency which has appeared strange and unaccountable even to your (our) warmest friends, i.e., that rejecting of the religion of Christ alone as worthless, accepting every other system under the sun as deserving of study.

The accusation being already answered, we can only express our regret that “8111” should not have read *Isis Unveiled*, half of which, at least, is devoted to explanations in the light of esoteric philosophy of the otherwise absurd and meaningless texts in the Bible. Nor has he, it seems, appreciated the delicacy that forbade us out of pure regard for the feelings of our Christian members to autopsy and dissect too much the Gospels as often as we do other Scriptures; for while giving us carte blanche to expose missionary dogmatic Christianity, they feel pained whenever they find the name of Christ handled merely for literary and scientific purposes.

Thus, we see that it is our “best friends” who oppose and try the most to impede the progress of our movement. It is they who remain the most blind to the necessity of breaking the outward shell that is represented by the dogmas of every religion, in order to get at its kernel—the concealed truth; and who obstinately refuse to understand that, unless the outward covering is removed, no one can tell whether the fruit is a healthy one, or but a “Dead Sea fruit,” the apple of Sodom, the outward appearance of which is bright and attractive, while within all is bitter rottenness and decay. Therefore, when our friend “8111” assures us that both Colonel Olcott (or his Society rather) and the Babu “are striving, although in opposite directions, to reach the same goal,” i.e., Universal Brotherhood, it certainly only “appears” to him and no more.

For while our Society is open to every sincere honest man, regardless of his religion, the New Dispensation would view even a Brahmo from another Samaj as an heretic, and never admit him unless he subscribed blindly to all and every decree of the “Minister.” Let us bear in mind that hardly a year ago the Sunday Mirror in an editorial, every line of which breathed bigotry and intolerance, prided itself on its adhesion to blind faith in the following strains: “We, the new Apostles, attach very little weight to the testimony of our reason, for reason is fallible.” And again, “We did not care to consult our intellect when we accepted the New Dispensation.” Evidently not, and this is perhaps the greatest truth ever uttered in their organ. Having thus stigmatized the Nitiśâstra or the “ Science of Reason,” how can Babu Keshub be said to pursue the same goal as a Society which takes nothing on faith, but seeks for natural causes to be explained by reason and science in every phenomenon in nature?

“What is truth?” was the passionate demand of a Roman procurator on one of the most momentous occasions in history. And the Divine Person who stood before him . . . made no reply—unless, indeed, silence contained the reply. Often and vainly had that demand been made before—often and vainly has it been made since. No one has yet given a satisfactory answer.*

And we are asked to suppose it in the hands of a Babu Keshub, or a Major Tucker.
Then comes the Parthian arrow—

Like your own Col. Olcott, the Brahmo Missionary is aiming at proving the “common foundation” of all known religious systems; and he does this in a more comprehensive manner and in a more catholic spirit than you

—adds our severe critic. The “catholic spirit” of the Babu is news indeed. While his aim “at proving the common foundation of all known religions” may be admitted from the fact as given by the Dharma Tattwa (their recognized organ), that in their temple “on a table covered with red cloth are placed the four chief Sâstras of the world—the Rigveda, the Lalitavistara, the Bible, and the Koran,” we fail to see how or when such a reconciliation was ever achieved by the Babu.

* Draper, The History of the Conflict between Religion and Science, pp. 201-202.

With the exception of making the Vedas “dance” with the Bible, the Koran with the Jatakas, and Moses with Chaitanya and Durga in the great “mystic dance,” the quadrille of imperishable memory, we are not aware that the said reconciliation was ever demonstrated by the “mighty Prophet before the Lord.” A tree is never better known than by its fruits. Where are the fruits of Babu Keshub’s constant “interviews” and dialogues with God? Colonel Olcott has never had any such heavenly visits, nor does he boast of being divinely inspired; yet the living fruits of his labour and untiring efforts are there in over three score and ten of cripples cured, of deaf men restored to hearing, of paralytics having the use of their hitherto dead limbs, and of young children saved from the jaws of death, aye, more than that—from years of agony. But enough of this lest we should tire our readers’ patience.

And now we must be permitted to conclude with the following observations. It is not because we reject personally that much-abused term “God,” or that we ever claimed to possess the whole truth ourselves that we object to the claims of the holy Calcutta choreographer or those of Major Tucker. Nor is it simply to carry out our combined duties of a Theosophist and the editor to whom this magazine is entrusted that we record their combined eccentricities expressing our honest opinion thereon. That which forces us to such an expression is rather a kind of morbid shame for the moral cowardice of mankind, for its weakness—that weakness which ever needs a prop and a screen, something to support, and at the same time to hide itself in days of temptation and sin. It is that weakness that is the true creator of such abnormal characters, the real cause that the recognition of such supernatural claims is yet considered possible in our century. Hence our objection to those self-made “vessels of election” and “of divine grace.” We have the greatest contempt for the so-called “modern prophets” of racial and tribal gods, that remain themselves so far an unproven and unprovable hypothesis.

“God” is here but a pretext, but another name for human SELFISHNESS; and Selfishness and Ambition have been ever since the first dawn of history the greatest curses of Humanity. Plenty were the avatars since the first man looked up into empty space for help, instead of trying his own intellect, and relying upon his own omnipotent spirit. Has any one of those “prophets” ever benefited mankind, assuaged its social wrongs and miseries, alleviated its mental and physical woes, or lightened in any way for it the heavy burden of life? No! On the contrary, each of them has dug for those who believed in him one more deep chasm to separate his own followers from their brothers, the apostles of some other rival prophet; each chasm weakening still more mankind, breaking it up as a strong unit into isolated weak units, dividing it into inimical ever-fighting factions. And thus it went on until humanity is now absolutely honeycombed with such chasms—regular pitfalls for the weak in intellect, full of sectarian gall and bitterness, prolific of hatred, every group ever ready to pounce upon its neighbours to either exterminate or drag them down into its own pitfall. Who will fill up those accursed pits? How many are there of absolutely unsectarian, unselfish reformers, who having neither personal ambition, nor any other aim in view but the practical good of mankind, are ready to sacrifice themselves for the great and holy task? At one end the bloody-handed anarchists, nihilists, the so-called socialists, and, at the other, religious sectarian bigots, intolerant enthusiasts and dogmatists, each and every one of those an enemy to any man but his own co-workers. Verily, it is easy to undergo any sacrifice and physical torture of limited duration to secure to oneself an eternity of joy and bliss. It is still easier especially for an immortal God to die to save mankind. Many were the so-called Saviours of Humanity, and still more numerous the pretenders. But where is he who would damn himself for ever to save mankind at large? Where is that being who, in order to make his fellow creatures happy and free on earth, would consent to live and suffer hour after hour, day after day, aeon upon aeon and never die, never get release from his nameless sufferings, until the great day of the Maha-pralaya? Let such a man appear; and then when he does and proves it, we shall worship him as our Saviour, the God of gods, the only TRUE AND LIVING GOD.

FOOTNOTES TO “ZOROASTER AND HIS RELIGION”

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 191]

[The writer, P. D. Khandalavala, discussing the religious teachings of Zoroaster, remarks: “. . . pre-occupied first of all with moral and metaphysical order, the reformer of Bactria could not fail to see before his spiritual eye . . . the question of the origin and of the existence of Evil. . . . As opposed to Ormuzd, the good God, and the principle of good, he admits the existence of an adverse principle . . . a principle equal to him in puissance and similar in nature, ‘the Evil Spirit’, Agra Mainyous, in Persian, Ahriman. . . . Ahriman has been eternal in the past as Ormuzd, he has had no beginning and proceeds from no anterior essence.” Upon this H. P. B. comments:]

Very naturally, for Ahriman is—matter, the begetter of all Evil, and the Destroyer, since matter—eternal per se and indestructible—having to ever change form, destroys its units, while Ormuzd, or Spirit, remains immutable in its abstract Unity and as a whole.

[The writer asks: “But how conciliate the two beings, absolute, equal, similar, co-eternal?” To this H. P. B. appends the following footnote:]

Nothing can have “no beginning and yet have an end” in the literal sense. This is contrary to all metaphysical teaching and logic. Ahriman, or Evil, “had no beginning,” because no more than spirit had matter any beginning. Were they “two co-eternal beings”—this would be a fallacy. But Matter and Spirit are one—the former at the lower, the latter at the higher pole of Being, differentiated in degrees, not in their essence.



COL. HENRY STEEL OLCOTT
Reproduced from The Path, New York, Vol. V, May, 1890.



HIS HIGHNESS DAJI RÂJÂ CHANDRA SINGHJEE
Thâkur Sâhib of Wadhwân
?-1885
(Consult Appendix for biographical sketch.)

Ahriman “will disappear from the face of the Universe,” when “creation,” or rather matter in its differentiated condition, becomes “pure as on the first day”—i.e., when matter gradually purified becomes once more undifferentiated, or returns to its primitive condition in the seventh state of cosmic dissolution: and this takes place periodically at the Maha-Pralayas or the universal dissipation of objective matter.

[The writer then comments upon a doctrine now professed by the Parsis which “. . . supposes anterior to Ormuzd and to Ahriman, and above them both, a unique principle source of all, ‘Time illimitable,’ Zarvan-akarana, out of whose bosom there shot out by way of emanation the two principles, which are to be absorbed anew one day with the beings who people the globe.” H.P.B. comments as follows:]

As beyond Brahmâ, Vishnu and Siva, the “Creator,” the “Preserver” and the “Destroyer,” there is Parabrahman, so beyond Ormuzd in his “dual character of Ahour-mazda” and Ahriman, is placed “Zarvan-akarana”—the “one life” of the Buddhists, the Parabrahman of the Vedanta Advaites, and the En-soph of the Chaldean kabalists, placed beyond and above the three trinitarian groups of the nine Sephiroths. Sephira, the mother of all—being exoterically the tenth, but esoterically the essence of the nine. Let us remember that Binah (Jehovah) is included in the first group yet stands second to Hokhmah or wisdom.

[In conclusion the author asks: “Did not Zoroaster understand that the notion of time necessarily implied a limit? Has he confounded it with Eternity?” To this H. P. B. answers:]

“Zarvan-akarana,” loosely translated Boundless Time, means nevertheless ETERNITY. In our limited languages with their limitations of expression and as limited a duration of life, “notion of time implies necessarily a limit.” A difference ought to be made between “absolute” and “apparent” time; between duration and eternity. Thus it is not Zoroaster who confounded time with eternity, but rather his modern followers, who, instead of reading his doctrines in Zend read and interpret them in English.

VISISHTADVAITA PHILOSOPHY

[The Theosophist, Vol. IV, NO. 8, May, 1883, pp. 196-97]

For the last three and odd years that your Journal has been in existence, there has never been any contribution presenting consistently the philosophy of the Visishtadvaita. Originated by Sri Ramanujacharya, it stands between the two extreme philosophies, respectively known as the Advaita and the Dvaita; and accepts all those passages in the Vedas which are admitted by either in support of its own views. There are many points, however, in the subjoined dialogue that both a Dvaititee and an Advaititee would call into question. The authors of the dialogue promise to answer the objections of the devotees of either sect. In the case of such emergency, the readers of the Magazine and our Brothers in Theosophy, of the Madras Presidency, are referred to Sriman S. Parthasarathy Iyengar, F.T.S., residing in Triplicane, Madras.

A. GOVINDA CUARLU, F.T.S.

CATECHISM OF THE VISISHTADVAITA PHILOSOPHY

[Only those questions and answers to which H. P. B. appended footnotes are included.]

What is Moksha? Enjoyment of Brahma (Brahma, Parabrahma, Paramatma, Isvara , Bhagavanta, denote the same principle) after dis severance or disenthralment from all material connection.

What is the nature of Isvara? It has no bad but only good qualities, it is everlasting and universal wisdom; omnipotent, having truth as its principle and final purpose. It is the universal Master, omnipresent, having for its body chetana (animate) and achetana (or inanimate) nature; and it is quite distinct from Jiva.

If “Brahma, Parabrahma, Paramatma, Isvara, Bhagavanta denote the same principle,” and are all immutable, uncreated, indestructible, omnipotent, omnipresent; if again it has “truth as its principle and final purpose,” and if at the same time it “has no bad but only good qualities,” we beg to humbly enquire the origin and the existence of evil in that all-pervading and all-powerful goodness, according, to the Visishtadvaita Philosophy.

What is the nature of Jiva? Jiva partakes of the nature of Brahma in wisdom; is subservient to Brahma and is an indivisible (spiritual) particle (monad); can neither be created nor destroyed; per se is changeless and has no form; and yet distinct from Isvara.

The monad or “Jiva” being “distinct from Isvara” and yet “changeless per se, uncreated and indestructible,” it must be forcibly admitted, in such a case, that there are, not only two but numberless distinct entities in our universe, that are infinite, uncreated, indestructible and immutable? If neither has created the other, then they are, to say the least, on a par, and both being infinite, we have thus two Infinities plus numberless fractions? The idea, if we understand it rightly, seems to us still less philosophical than that of the God of the Jews and Christians who, infinite and omnipresent, passes eternities in creating, out of himself, souls which, though created, become immortal, i.e., eternal and, having to be present somewhere, must either crowd off the Omnipresent Presence or become one with it, i.e., lose their individuality like a lesser absorbed by a larger flame. Again, if Jiva “partakes of the nature of Brahma in wisdom” and is also eternal, indestructible and immutable like the latter, then in what respect is it “distinct” from Brahma?

Are Jiva, Isvara, Maya real existences (truth or realities?) All the three are true.

This answer is incomplete, hence unsatisfactory. We would like to know in what sense is each of these three understood to have real existence?

Parabrahma has Jiva for his body; he has Prakriti for his body; Chit and Achit forming the body to the indweller, Isvara, as the primum mobile.

And if for “Isvara” we say the “One Life,” of the Buddhists, it will come to just the same thing.

The “One Life” or “Parabrahma” is the primum mobile of every atom and is nonexistent apart from it.

Take away the chit and achit, the gunas, etc., and Isvara will be nowhere.

What is Karma? Isvara’s ordination or will.

In such case the Visishtadvaita philosophy either teaches that man is irresponsible and that a devotee of that sect can no more avert or change his fate than the Christian Predestinarian, or that he can do so by praying and trying to propitiate Isvara? In the first case Isvara becomes an unjust tyrant, in the second—a fickle deity capable of being entreated and of changing his mind.

What does Isvara ordain? “Thou be’st happy,” “thou be’st unhappy,” and so on.

Why does Isvara so will? On account of the good and bad acts of Jiva:

But since Karma is “Isvara’s ordination or will,” how can Jiva be made responsible for its acts? Isvara creating or willing the Karma of each man, and then punishing him for its badness, reminds us of the Lord God of Israel who creates man ignorant, allowing not a hair of his head to fall without his will, and then when man sins through ignorance and the temptation of God’s creature—the Serpent, he is eternally damned for it. We suspect the Visishtadvaita philosophy of being as full of incomprehensible mysteries which Isvara “has not so ordained” that they should be questioned—as missionary Christianity itself. Questions and answers from Nos. 24 to 27 are entirely incomprehensible to our limited conceptions. First of all we are told that the conditional existence of Jiva is “through its eternal companionship with Achit,” a state due to Karma, i.e. Isvara’s “ordination or will”; and yet further on it is said Isvara so wills on account of the good and bad acts of Jiva.” These two propositions seem to us to be entirely irreconcilable. What “good or bad acts” Jiva had to do, and in what state of existence it was before Isvara ordained or willed it into its conditional existence, and whether even those acts were not due to Isvara’s “ordination”, are questions still clouded with a perfect mystery.

We hope, however, that our Brother, the compiler of the above Catechism, will clear our doubts upon these delicate points.

Since Jiva is subservient to Isvara and Jiva is able only to do that which he is ordered to do, how can Isvara punish him? And how does Isvara point out, by means of Sastras (Laws or Institutes) what is good and what bad, to subordinate Jiva? Isvara gives to Jiva organs (body), etc., free will, and capability of knowledge, and a code explaining what must be avoided. Jiva is dependent, but has still enough independence given him to execute the work entrusted into his hands. Isvara deals out reward or punishment accordingly as Jiva uses the functions he is endowed with, in conformity with Sastras or not. (Consider the consequences of the use or abuse of power with which the king invests his premier.)

Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are—unphilosophical and illogical. For either man is endowed with free will and then his Karma is his own creation and not at all the “ordination or will” of Isvara, or he is irresponsible and both reward and punishment become useless and unjust.

Isvara being omnipresent, what is the meaning of Moksha-attainment in other Lokas? As soon as full-wisdom (Brahmajñana) is obtained, i.e., the state of complete illumination, Jiva shakes off his Sthula Sarira; being blessed by Isvara dwelling in his heart, it goes in Sukshma Sarira to Aprakrita Loka (non-material world); and dropping Sukshma Sarira becomes Mukta (emancipated).

“Emancipated” then from Isvara also? Since “Isvara is dwelling in his heart and that the heart forms a portion of Sthula Sarira which he has to shake off before he becomes emancipated and enters into the non-material world, there is every reason to believe that Isvara is “shaken off” at the same time as Sukshma Sarira, and with all the rest? A true Vedantin would say that Isvara or Brahmâ is “Parabrahman plus MAYA (or ignorance).”

How do you know all this is true? From Sastras.

What is Sastra? The Sacred Scriptures called “Veda” which is Anadi (had no beginning), Apurusheya (non-human), Nitya (unaffected by past, present, or future), and Nirdosha (pure).

That is just what is denied by most of the Pandits who are not Viśishtadvaites. The Sâstras can be regarded identical with the Vedas as little as the many hundred of conflicting commentaries upon the Gospels by the so-called Christian Fathers are identical with the Christianity of Christ. The Sastras are the repository of the many individual opinions of fallible men. And the fact alone that they do conflict in their endless and various interpretations with each other, prove that they must also conflict with the subject they comment upon. Hence—that they are distinct from, and not in the least identical with, the Vedas.

For various reasons we are unable to print, along with the above translation, its Sanskrit Text. It may be reserved for future use and portions of it published as occasion may require, to answer the possible objections that may be brought forward by our Advaites and Dvaites brothers. In our humble opinion, since there cannot be but one and only Truth, the thousand and one interpretations by different sectarians of the same and one thing are simply the outward and evanescent appearances or aspects of that which is too dazzling (or perchance too dark and too profound) for mortal eye to correctly distinguish and describe. As already remarked by us in *Isis Unveiled** the multitudinous creeds and faiths have all been derived from one primitive source. TRUTH standing as the one white ray of light, it is decomposed by the prism into various and eye-deceiving colours of the solar spectrum. Combined, the aggregate of all those endless human interpretations shoots and offshoots—represent one eternal truth; separate, they are but shades of human error and the signs of human blindness and imperfection. However, all such publications are useful, since they fill the arena of discussion with new combatants and that truth can be reached at but after the explosion of innumerable errors. We invite our Dvaites and Advaites Brothers to answer.

* Vol. II, p. 639.

THEOSOPHY AND RELIGIOUS RIOTS

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 197-200]

Some farsighted and promising correspondent, anxious to penetrate the mystery of the recent Kotahena riot between the Buddhists and the Roman Catholics to its very roots, makes a desperate attempt to connect it with “Colonel Olcott and Theosophy.” The correspondent belongs to the Ceylon Observer. *Tel maître, tel valet.*

A Heathen Emperor is said to have struck out from his life those days when he had failed to benefit one human being, at the least.* The Christian Editor of the Ceylon Observer, as we have but too well occasion to know, on that day when his paper will come out without containing several lies and at least one libel, will swallow his own tongue and thus die poisoned. “It is argued,” writes his correspondent, that “alarmed by the steady if slow progress that Christianity is making in the Island, and encouraged by the presence (?)† of so-called Theosophists, the Buddhists have roused themselves from their torpor, and are inclined to be more aggressive than they have been for a long while, if ever.” And, it is represented that —“a new and extraordinary vigour was added to the revival (of Buddhism by the priest Mohottiwatte) upon the arrival of Colonel Olcott in Ceylon . . .

* *La Clemenza di Tito*, by Pietro T. Metastasio:

“Perduto un giorno ei dice

Ove fatto no ha qualcun felice.”

† While Col. Olcott left Ceylon six months ago, Mme. Blavatsky has not visited it since August 1879.

A good deal of enthusiasm was aroused throughout the country, while a few educated men who suddenly remembered their faith in Buddhism, entered into the spirit of the movement.”

Quite true, so far, with that exception only that the “revival of Buddhism among educated men” has nothing to do whatever with the riots. It is simply a dishonest insinuation. We propose to show the true causes of this unfortunate brawl; and none but a blind partisan or fanatic will deny the statement. It is evident that the correspondent either knows nothing of the “movement,” or that, bent upon mischief, he tries to throw suspicion upon a body of men quite innocent in the matter. More than that; had every man among the Buddhist and Christian rioters belonged to the Theosophical Society (while there were few if any Theosophists in the procession and none mixed in the riot*) the correspondent would not have had the opportunity of writing the above quoted words, since most likely no riot then could have taken place, for reasons that will be shown at the end of the present article.

* There was one nearly killed, though, by some unknown (?) Roman Catholic blackguards and thieves making of their religion a convenient screen for plunder. This is what the son of that Theosophist—than whom, there never breathed a more inoffensive, kind, honest gentleman—writes about the assault in the papers.

“CINNAMON GARDENS, March 26th, 1883.

“I regret to inform you that Colombo is the scene of a great riot caused by the Roman Catholics and Buddhists.

“Yesterday a “Pinkama” was taken from Borella to Revd. Gunnanande’s Temple, where a festival is taking place since February in commemoration of a new “Vihara.”

“The procession was composed of men, women and children, and numbered over 10,000 (Buddhists). About a quarter of a mile from the Temple (in the Roman Catholic quarters) showers of stones, empty bottles, &c., were hurled at the procession by the Catholics, and the poor Buddhists who were unarmed were severely assaulted. My father who did not entertain the slightest suspicion of his being assaulted went forward with a few Police Inspectors to quiet both parties, but unfortunately he got the worst of it. He was dragged to the field adjoining the road and was most unmercifully beaten with clubs and other weapons and was plundered of all that he had on his person. He was brought home almost naked and senseless, when medical aid was procured and he is now under the treatment of Dr. Canberry. . . .

Yours, &c.

PETER D’ABREW.”

No doubt it would have answered far more agreeably the purposes of the Ceylon Observer, were every Buddhist as every other “heathen” the world over to forget forever his forefather’s faith, whether in Buddhism or any other “ism,” and thus open himself to the far more philosophical and especially more comprehensible mysteries of Christianity. Unfortunately for the Observer the palmy days of heretic-roasting and thumb screws are over. Religious privileges are pretty evenly distributed among the British subjects of the Crown’s Colonies (at any rate thus saith the law), their respective creeds being left undisturbed, and every one being allowed the choice as the untrammelled exercise of his own religion. Christian Missionaries—if the said law and the proclamation of the Queen Empress in 1858 are not a farce—are not granted any more religious privileges and lights in the British Colonies as far as we know, than the priests (subjects to Great Britain) of any other alien creed. That fact—perfectly well known to all—that taking advantage of the bigotry of some isolated Europeans, they nevertheless do obtain concessions that the heathen clergy do not, and that carrying out their proselytism among Hindus and Buddhists on principles that are often more than unfair, they have succeeded in impressing a portion of the ignorant masses with the false idea that it is the open wish of their rulers that they should be all converted, does not affect at all the main question of their real rights and privileges, which remain as justly limited as before. To say here, as we have often heard it said, that “might is right” is unfair, since in this case it is simply priestly cunning that has the best of, and defeats the ends of impartial justice and law. Unfortunately, in every country under the sun the spirit of the law is easily avoided, while its dead letter is as often made the weapon and pretext for the perpetration of the most iniquitous deeds.

To be brief and to define our meaning clearly and at once, we shall put to our opponents the following direct questions:—

1. Does or does not the righteous British law protect equally all its subjects, whether Heathen or Christian?

2. While justly punishing a “heathen” whenever the latter insults the religious feelings of a Christian, shall or shall it not also inflict the same punishment upon a Christian, who grossly insults and ridicules the faith of any of his “so-called heathen” or “pagan” fellow subjects?

3. Do not Christian missionaries (these daily and in public thoroughfares), lay-bigots, and not only sectarian but even political daily papers in the British Colonies use constantly insulting and mocking words of Buddhist, Hindu, Mohammedan and Parsi forms of faith, or do they never do so?

4. Are all the above named personages liable to be punished by law for it, or is that law enforced only with regard to the “heathen,” the teeming millions of India and Ceylon; and have the latter no protection or redress to hope for from that righteous impartial law?

We vouchsafe to say that the answer to all those questions (though of course they will never be answered) would be clearly the following. “The law is one for all. It protects equally the Heathen and the Christian subjects, and gives no more right to the missionary or lay Christian to insult the religion of the Heathen, than to the latter to insult the creed of the former.” And now, we challenge the missionaries the world over, as the editors of most of the daily and weekly papers, whether conducted by bigoted or simply nominal Christian editors, to deny that this law is defied and broken daily and almost hourly. Of course such a denial would be impossible since taking as an instance this one Kotahena religious row in Colombo alone, we can quote from nearly every paper in Ceylon and India the most insulting language used when speaking of Buddhism. And yet of all the great religions of the world, Buddhism is the only one which enforces upon its devotees respect for all the alien creeds. “Honour your own faith, and do not slander that of others,” is a Buddhist maxim, and the edicts of King Aśoka are there to corroborate the assertion. For centuries, the Christians and their missionaries in Ceylon have daily insulted and reviled Buddhism in every street and corner.

They did so with impunity, and taking advantage of the mild tolerance of the Singhalese, their lack of energy and determination, and because Buddhism is the least aggressive of all religions, as Christianity the most aggressive of all: more so than Mohammedanism now, since in this case “might is right,” and that the latter feel sure to come out second best in every affray with the Europeans. Yet we doubt whether the padris would have been allowed or even dared to revile the religion of the “prophet” as forcibly as they do Buddhism, were the Island populated by Mohammedans instead of being full of Buddhists. This detail alone, that the census of 1882 shows that there are in Ceylon but 267,477 Christians (Europeans, Burghers and Tamil converts included) whereas the Singhalese Buddhists count 1,698,070 souls, ought to show, in view of the aforesaid insults, a good deal in favour of the truly Christlike patience, fortitude and forgiveness of all offense on the part of the Buddhists, disclosing at the same time the (as truly) unchristian, aggressive, bloodthirsty, fierce and persecuting spirit of the so-called Christians. Therefore, and without entering into the useless question whether it was the Buddhist or Christian mob that was the aggressor, we say fearlessly that the true cause of the riot is to be sought in the ungenerous and unlawful attitude of the Christian padris and bigots of Ceylon toward the Buddhist religion. Buddhists are made of flesh and blood, and their religion is as sacred to them as Christianity is to the Christians. Thus, it is the fanatical converts, who are the true lawbreakers in this case, and their recognized supporter in the Island is—The Ceylon Observer. We may as an illustration give here a few quotations from that sheet edited by the most bigoted Baptist, thus showing it a regular hotbed where are daily sown the seeds of every possible religious riot and sedition that may be expected in the future, not only between Buddhists and Christians, but even among the Protestants and the Roman Catholics.

(Ceylon Observer, April 2.)

. . . Government which recently united with that of Ceylon in glorifying the atheistic system of Buddhism by officially recognizing the importance of some rubbishy* remain of the begging bowl of the sage who taught “there is no Creator,” and existence is per se an evil, &c., . . . (follow vilifications of Government.)

(Ceylon Observer, April 4.)

As we are going to press we hear, but we can scarcely credit, the report that H. E. the Governor has written or ordered to be written an apologetic letter to the Buddhist Priest Mohottiwatte on account of his procession having been stopped! What next? The news comes to us from a gentleman who had seen the letter.

Here, “H. E. the Governor” is taken to task for acting as a gentleman, and remembering that law has to deal with equal impartiality in the case of a Buddhist as well as a Christian priest. Would The Ceylon Observer find fault with Government for offering its apologies to a Baptist clergyman?

(Ceylon Observer, March 31.)

. It was in consequence of this priest’s scurrilous and blasphemous attacks on Christianity and all that the Christian holds to be good and holy that the Roman Catholics of Balangoda gave him a drubbing on Sunday last. It is said (is it proved? Ed.) that this man is a disciple of the priest Mohottiwatte of Kotahena sent forth in fact by him to attack Christianity . . . Religious liberty is an inestimable boon, but if men will deliberately turn liberty into license and act as this wretched priest is doing, then the liberty of such men must be curtailed “pro bono publico”, or an excitable people may be lashed into fury, &c. &c.

Wise words these; especially, if we are shown that the sentence covers all the ground applying to Christian priests and missionaries as well.

The “wretched” priest, if guilty of the said accusation, merited his fate, though no one has the right to take the law into his own hands.

* “Rubbishy” because—Buddhist relics. We would stop to enquire whether the brave correspondent would ever think (or perhaps dare) to speak of Christian relics, such as bits of the “Holy cross” or even the bones of some of the Roman Catholic Saints—as “rubbishy” in Rome for instance?

But we beg permission to put some additional questions—Shall not similar “scurrilous attacks” upon Buddhism have to be considered as “blasphemous” when pronounced by a Christian in the eyes of law? And would not Buddhists be as justified (if there can be any justification for the “Law of Lynch”) were they to give “a drubbing” to a good Christian padri every time they would catch him reviling their “Lord Buddha, and all they hold to be good and holy?” The Buddhist priest is accused of being “a disciple of the priest Mohottiwatte . . . sent forth by him to attack Christianity.” The priest is in his own, though conquered, country, defending his own creed that the just law of his rulers protects against any assault, and has probably done no more than this, were we but to hear the other side. Does not on the other hand, the horde of missionaries, who invade this country, to which they, at least (as most of them are Americans and foreigners), have no conqueror’s right, “attack” Buddhism and Hinduism Openly? We are not told whether the Roman Catholic rowdies who gave the Buddhist priest “a drubbing” were punished for the assault or not. They certainly ought to; and if not, may not such an impunity incite the Bhuddhist mob to perhaps return the compliment? Who is the aggressor and who the first to break the law, ensuring to Buddhists the inviolability of their religious rights? Surely not the Buddhists, but from the first the Missionaries who are ever fanning the latent spark of fanaticism in the breast of their ignorant converts. The Buddhists who have no right to assault or insult the devotees of any other faith, and who would never think of doing it, have, nevertheless, as good a right to preach and protect their own faith as the Christians have—aye and a better one in Ceylon, at any rate, if any of them only remembers or knows anything of the Proclamation of 1858 or that of 1815, March 2nd,* in which Article 5, distinctly states that—

* Proclamation read by H. E. Lieut. Genl. Brownrigg, Governor in the Isle of Ceylon, acting in the name and on behalf of his Majesty George III at the palace in the city of Kandy.

“THE RELIGION OF BUDDHA, PROFESSED BY THE CHIEFS AND INHABITANTS OF THESE PROVINCES, IS DECLARED INVIOLEABLE, AND ITS RIGHTS, MINISTERS, AND PLACES OF WORSHIP, ARE TO BE MAINTAINED AND PROTECTED. ”

We have not heard that this pledge has ever been withdrawn or abolished. Thus, while admitting the profound justness of the correspondent’s words (the italics of which are ours), we permit ourselves to paraphrase the sentence and say that if missionaries and bigots “will deliberately turn liberty into license and go on doing daily as the wretched” (Buddhist) priest has done once (or perchance has not done it, at all) then the liberty of such men must be curtailed pro bono publico (i. e., of the majority of 1,698,070 Buddhists as against a minority of 267,477 Christians), or the masses of the people, were they as meek and humble as lambs, may be lashed into fury some day, and—produce riots worse than the one under notice at Colombo.

For further corroboration we invite the attention of whom this may concern, to the issue of January 26, 1883, of the Moslem Friend. We ask but to compare the utterances of its Mussulman editor with those of the Christian editor of the Ceylon Observer. We quote from it a sentence or two.

Last month when we were in company with some of our friends at Matara, we happened to read in the Ceylon Observer an editorial condemning our Lord the Prophet, ridiculing our religion and insulting His Majesty the Sultan. One of the hearers grew so indignant as to give expression to severe invectives against the editor of the Observer, and we had to pacify him by addressing the company as follows:— ‘Dear friends, Mr. Ferguson is undoubtedly a gentleman (?) of considerable learning and research, but on the subject of religion he is nothing but a fanatic and his utterances are not entitled to any serious consideration His remarks on our religion, of which he is ignorant, are therefore not worthy of any notice.

We ask any unprejudiced reader whether “Mr. Ferguson” had not merited a “drubbing” from the Mussulmans as well as the hypothetical Buddhist priest from the Roman Catholics? All honour to the infidel non-Christian editor who gives such a lesson of tolerance to the Baptist fanatic!

We conclude with the following letter from “another correspondent”—giving the true version of the Kotahena riot.

Since it is published in the Ceylon Observer and left uncontradicted, we have every reason to believe the account correct. Apparently the editor, notwithstanding his desire, could not invalidate the statements therein contained.

Your account of the riot at Kotahena is correct as far as it goes, but it is made to appear from that, that the Buddhists were the aggressors: a little more truth which has been suppressed will show that the Roman Catholics were the aggressors. At between 11/2 and 2 o'clock on Sunday the toxin was sounded in three Roman Catholic churches, and within fifteen minutes of that three Buddhist priests were severely assaulted with clubs: George Silva Mudaliyar of Green Lodge will testify to this, for he gave refuge to the priests. Afterwards nearly 100 men or more with clubs attacked every one they met in Green Lodge Street: hence 20 were taken to hospital. These Roman Catholic scoundrels, fishermen from Mutival, got into premises and struck people. Konay Saram, son of the late Maha Mudaliyar, was severely assaulted with clubs in his own garden; Lawrence, brother of the head clerk, Colonial Office, was assaulted in his own verandah, the tavern was robbed of money; other people, innocent of everything, were chipped. All this took place long long before the pinkama came, and when the pinkama came, the procession and police were attacked. With regard to the image of Jesus it is a barefaced untruth: Major Tranchell and the Inspectors will testify to this. Could you believe for a moment that these gentlemen would have escorted a procession with these effigies?*

Fault is found because yesterday people from Koratola came armed. Why did they do so? Not to attack, but to defend themselves, for their priests were assaulted, their friends murdered, their procession tumbled into fields, their carts burnt the day before, and therefore they came prepared to defend themselves. Was it right, after permission was given by the authorities, and scores of pounds spent on the pinkama, and miles upon miles walked by the poor women and children, to stop the procession? Why not have taken charge of the arms and other weapons and safely escorted them to the Wihara? Has the Roman Catholic only privileges? The defence of Irish horrors and the ring of the tocsin are the same. Why did not the Roman Catholic priests step out amongst the crowd and quell their people's disturbance? Can the Roman Catholic priest go forth now into the country without the risk of being assaulted, and who knows whether Protestant missionaries may not be similarly handled?

* A false report was spread by the Roman Catholics, that the Buddhist procession carried on a stick the image of a crucified monkey.

This settles the matter and we can leave it to rest. The sworn evidence of Major Tranchell, Acting Inspector General of Police, shows also that it is not the Buddhists who were the aggressors,* and now what is the moral to be deduced from, and the conclusions to come to, after reading the dishonest hints thrown out by the Ceylon Observer, who would incriminate Theosophy in the matter? Simply this. What has happened and threatens to happen any day is due to the aggressive policy, intolerance and bigotry of the Christian converts and the absence of every effort on the part of their priests to control their turbulent spirit.

* In support of our assertion, we give the following extracts from Major Tranchell's evidence, as published in the Bombay Gazette of 7th April:—"I am acting Inspector General of Police. I verbally authorised the procession to come to Kotahena to the Buddhist Temple Having heard that on a previous occasion offence was taken by the Catholics at images in a Buddhist procession, I sent Superintendent Holland to inspect the procession were it started Close to the turning up of St. Lucia's Street, I saw a very large and excited mob armed with bludgeons and sword of the sword fish Seeing all the mob excited and all armed, I apprehended violence. Most of the men in the crowd had a white cross painted on their fore-head or waist. I believed them to be Roman Catholics As we neared, a number of men (R. Catholics) approached towards us determined to resist us, with yells, bludgeons and all kinds of things and, we were met with a shower of brickbats and stones from the opposing party Meantime the Buddhists forced three double bullock carts with paraphernalia on There were no missiles in them. As the carts neared the Catholics, a body of the latter ran down, seized the bullocks, belaboured and killed five of them, and the carts were drawn up in a heap and set on fire. Meantime showers of brickbats and stones were thrown, Adjutant of the R. D. F. rode up a little in advance of the troops when the Catholics seeing that Military assistance was at hand, gradually dispersed When I passed the Buddhist procession they had no offensive weapons in their hands. There was a very large number of women, several hundreds, in the procession. It was a perfectly orderly procession, going in quite a proper manner" In his cross-examination, the following facts were disclosed:—"There were girls and women of all ages. I went right through the procession from beginning to end. I looked as well at everything as I could, and I saw nothing objectionable Buddhists have had, I am informed, a general permit for a procession in the month of March, but in my mind there was a doubt whether they should have it on Good Friday and Saturday, and I saw some leading Buddhists, and they agreed not to have any on those days, to avoid annoying the Catholics. They then pressed for one for Easter Sunday I consulted the R. C. Bishop, who said there would not be the slightest objection to the procession on Easter Sunday. He seemed pleased that the Buddhists had deferred to them in respect of the Friday and Saturday, and seemed anxious, if anything that they should have it on the Sunday."



DR. SAMUEL CHRISTIAN FRIEDRICH HAHNEMANN
1755-1843

Reproduced from Hahnemann: The Adventurous Career of a Medical
Rebel, by Martin Gumpert, New York: L. B. Fisher, 1945.
(Consult Appendix for biographical sketch.)



JOHN DEE
1527-1608

From an old painting reproduced in John Dee, by Charlotte Fell
Smith, London: Constable & Co., 1909.
(Consult Appendix for biographical sketch.)

It is again and once more the old but suggestive fable about the “Evil one” repeated; the devil who to defeat God and thwart the ends of Justice and of Right sows on earth the seeds of the thousand and one conflicting religious sects; the seeds sprouting and growing into the strong weeds that must stifle finally mankind, unless speedily destroyed and annihilated. To accuse the Theosophical Society of the Colombo riot is as wise as to throw upon it the blame of the proposed dynamite horrors in London under the laudable pretext that there are Irish gentlemen among its members. The Society has no creed, and respects and teaches every member to respect all creeds, while honouring and protecting his own above all others. It has Christians as well as Hindus and Freethinkers among its members in Ceylon, though the great majority are certainly Buddhists.

All this clearly proves that—(1) The alleged image of a “monkey on the crucifix” was a false pretext to attack the Buddhists; (2) The Buddhists had not the remotest idea that they would be assaulted, as they would not in that case have brought their women of whom there were “several hundreds” in the procession, and would not have come armless and defenceless but would have asked the protection of the Authorities; (3) The majority (the Buddhists) gave deference to the feelings of a comparatively very small minority (the Catholics) as acknowledged by the R. C. Bishop himself but were the first victims of their good nature; (4) It was left to the Buddhists, the Godless Heathens, to set an example to the Christians by adhering to the alleged teaching of Christ, viz., “Love thy neighbour as thyself”; (5) The bloodthirstiness of the Catholics is exemplified in their killing the poor bullocks who certainly had no responsible share in the procession; (6) The Roman Catholic Bishop, although apparently satisfied for the tolerant spirit of the Buddhists, did not take care to control the intolerant enthusiasm of his “converts,” by sending some priests or going immediately to the spot of the riot and ordering them to desist from such disgraceful acts; (7) Neither the Catholic priests, if any, were near the scene of action, nor the laity, some of whom were there and who were “begged” by Major Tranchell to “use their influence with the Catholics,” would do it. These facts speak for themselves and no further comment is necessary.

Christian Fellows having the right to protect and defend their faith, the Buddhists have the same right as also that of aiming at “the revival of Buddhism.” So strict are our rules, that a member is threatened with immediate expulsion, if being a Theosophist, he opposes or breaks the law of the country he inhabits,* or preaches his own sectarian views to the detriment of those of his fellow brothers.† We invite the Ceylon Observer to search among the thousands of Theosophists to find any lawbreaker, criminal or even one avowedly immoral man among them—no one being able, of course, to answer for the hypocrites.

We conclude by pointing out once more to the deadly results of sectarian fanaticism. And, we assert, without fear of being contradicted, that were all to become Theosophists, there would be neither in India nor in Ceylon religious or any other riots. Its members may and will defend themselves and their respective religions. They will never be found the aggressors in any such disgraceful disturbances.

* Art. XIV.—Any fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society.— (Rules of the T. S.)

† Art. VI.—No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists.—(Rules of the T. S.)

The underlined sentence shows that in preaching Buddhism in Ceylon, Col. Olcott only exercises his right, since he preaches it to a meeting intended to consist solely of his co-religionists. No Christians are invited nor need they come. No one can accuse the President of preaching Buddhism to Hindus, or anything but ethics when there is a mixed assembly of Theosophists of different faiths.—Ed.

THE MAGIC OF THE NEW DISPENSATION

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 200-201]

[H. P. B. begins by quoting from The New Dispensation of April 1, 1883, a long description of a number of conjuring feats with a supposed symbolical significance performed by Keshub Chunder Sen at one of his religious meetings. On this she comments:]

The Brahma Public Opinion giving us an insight into, and an explanation of, what otherwise may have been mistaken by many “innocents” for pakkâ “miracles” produced by the divine Visitor, who stands accused of calling daily upon the minister of the New Dispensation—ventilates its just wrath in the following remarks:

On the eve of his intended gradual retirement from public life, Babu Keshub Chunder Sen seems bent upon exhibiting to the world all his accomplishments. It is still remembered by the friends of his schoolboy days that Babu Keshub Chunder Sen could successfully imitate some of the arts of celebrated jugglers. But with the growth of earnest thought and more serious occupation, these gay freaks of his youth were quietly forgotten, and Mr. Sen found himself heading quite a different movement. But now, as if he had nothing more serious to do, he seems busy with beguiling himself and the public, with the boyish feats of his schooldays. The most recent addition to his already numerous inventions, has been the display of feats of jugglery on the occasion of the last performance of the New Dispensation drama . . . The reader need only be told in addition, that the juggler was Babu K. C. Sen himself. We are sorry indeed that the name of God was thus made the subject of jugglery, and that religion was ever associated with the arts of the magician. . . . Surely his ideas of the fitness of things, and his reverence for the name of religion, must have undergone a great change before he could descend so low. After this we pity Mr. P. C. Moozoomdar the more, for he has taken upon himself a hopeless task, that of defending a chief who is actually playing ducks and drakes with his reputation as a minister of religion.

While pitying the ruffled feelings of our grave contemporary—whose religious susceptibilities must have received a terrible shock—we can neither sympathize with, nor yet confess to any such sorrow on our part. Indeed, we rather feel highly gratified with the new development. With an eye to future events we already perceive that the hitherto unprecedented mode of worshipping, will soon find worthy imitators and thus achieve the grandest results. There is hope that following the good example, in another decade or so, half of the population of India—Mussulman dervishes and Christian Salvationists helping—will turn its temples, mosques and churches into theatres and circuses, for purposes of religious tamashas. Thus, the “deeper principles of the new faith” will be henceforth explained, indeed, “as they had never been explained before.” Then, the hoi polloi will be “taught divine wisdom” by padri-chorographers, whose flying battalions on the light fantastic toe may be used for the purpose of swiftly pursuing and catching sinners by their coat tails and head-locks, to be saved whether they will or not; and we may hope to see “padri-nautches,” “padri-minstrels” and “padri-jadoowallas.” The alliance and kind brotherly help of the Bhutan and Sikkim Dugpa-lamas, as that of the Singhalese devil-dancers, is strongly recommended in this case. It is to be sought by all means, and their costumes, solemn awe-inspiring masks of pigs’ and bullocks’ heads, and tuition, thankfully accepted and adopted. The signs of the times are all there, and a most important religious reform in a near future may be expected now with full confidence.

But there are other reasons why we should feel thankful to the great Calcutta artist and deviser. Out of several “reformers” of benighted India, one, at any rate, has now condescended, with extremely laudable sincerity, to put aside his canting role of “God confabulating” seer, to appear—if we can credit the Brahma Public Opinion’s information, in what seems to be his inborn characteristics—those of a “clownish-looking juggler” who, from his schoolboy days, “could successfully imitate some of the arts of celebrated jugglers.”

Then, besides the fact that the world of theists cannot be too thankful to Babu Keshub C. Sen for trying to infuse into the usual owl-like gravity of prayers and divine worship a streak of innocent mirth, sport and frolic—drollery never failing to attract more than irksome prosy solemnity—the charming novelty of the thing should be also taken into consideration. Enacting parables and “performing wonderful conjuring tricks” for the greater glory of God, is not an everyday sight: and we have now the explanation of the profound sympathy shown to, and the passionate defense of, the processional and professional Salvationists by the Calcutta mystic. Melpomene and Terpsichore are sweet sisters to Thalia of the mask and shepherd’s crook, and our Babu seems to be bent on devoting all the nine Muses to the service of God, including Erato, made so much of by King Solomon. True, it may be objected that the main idea—that of proving that “God can be seen and heard” by the help of bogus phenomena and “magical apparatus”—is not exactly novel; in fact, that it is as old as the hills. But it bodes fair that the “New Faith” should follow so closely in the well-trodden paths of the “old ones.” And even though—from the day, in fact, that the first couple of Roman Augurs had upon meeting to plug their cheeks with their tongues to conceal laughter, and down to our own times when the holy Neapolitan friars are still entrusted with the delicate operation of making St. Januarius’ blood boil and sing—the priests and servants of God of nearly all other creeds have to call in occasionally jugglery to their help to prove the existence of their respective deities—this detracts nothing from Babu Keshub’s glory, as a genuine inventor and a discoverer. The additional and very sensational method adopted by him of boldly proclaiming the soi-disant divine miracles as simply conjuring tricks, is as unusual as it is novel, and is as highly commendable. We take Babu Keshub under our protection, and recognize his every right to demand a patent from both the Lord Bishop of Calcutta and the Maharaja of the Vallabhacharyas.

In addition to all this he has shown himself a true democrat and the protector as well as the benefactor of the humble and the poor.

The strolling, naked jadoowalla has now every claim to the title of “teacher, who imparts wisdom through allegories and metaphors.” Thus, whenever we witness from the secure depths of our verandah, a street juggler offering his mongoose a dainty lunch off the head of a foredoomed cobra, and see further on the latter —though headless—resurrected to life in half an hour or so owing to the miraculous influence of a monkey’s skull placed on the beheaded trunk of the serpent, we will bear in mind “the deep spirituality” . . . contained in this “magical feat.” Remembering the wise lesson that “great prophets and seers have spoken (and acted?) in parables,” and that “God always speaks through nature,” as his devotee we will hear and understand Him the better owing to the great lesson taught through the “mongoose-cobra-monkey” trick. For the first time in our life, we will clearly perceive that the mongoose represents infallible “divine wisdom, or blind faith,” devouring and swallowing up, like Aaron’s rod, “Human Reason” or “fallible intellect”—the latter, agreeably with the tenets of the New Dispensation the devil’s gift, “the formidable foe . . . at whose hands it (the Holy Dove or Holy Ghost, which is the same thing) eventually fell a victim.” The monkey’s skull, of course, will remain an emblem of the active potentiality, in our sight, of that same blind faith to resurrect dead animals and extract moonbeams out of cucumbers—in the allegorical and metaphorical sense. Hence, our profound gratitude to the Minister who through his inexhaustible arsenal of religio-mystical inventions, has taught us a never-to-be-forgotten lesson of wisdom. Some slight improvements in the programme may, perhaps, be also respectfully suggested. Thus, for one, the rose-water and sherbet meant to demonstrate practically the ever-flowing “nectar of God’s love, through a small pipe”—first, in consideration to the drinking preferences of Calcutta, “the holy city of Aryavart,” and then as a fitter emblem of one of the attributes of the “Maker of all life”—might be suggestfully replaced by genuine eau-de-vie, the “water of life” of the Frenchman. Apart from this trifling change, we find little to criticize in the new departure, but on the contrary venture to predict it the brightest future.

His reform must in time prove fruitful in results, as in the words of the Bishop of Durham, commenting upon the Salvation Army: “the exaltation of sensationalism into a system is perilous in the extreme. When the most solemn events . . . are travestied, and the deity’s name profaned in parodies and common songs—awe and reverence being the soul of the religious life—he, therefore, who degrades the chief objects of religion by profane associations, strikes at the very root of that religion.”

DEVACHAN

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 202]

Will you kindly permit me a question?

In Vol. IV, No. 2, on page 29, I find, that in the state described as Devachan the spiritual monad leads for very long periods an existence of unalloyed satisfaction and conscious enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement.*

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm leaves and harping. A poor amusement indeed; but better than nothing? Please explain.

Hoping that my inquisitiveness will give no offence.

I am very respectfully,

Your obedient servant,

R. HARTMANN, F.T.S.

Georgetown, Colorado, January 31.

* [Vide “Death and Immortality,” in the present Volume, where H. P. B. appends a long explanation to N.D.K.’s Letter to the Editor.—Compiler.]

Our correspondent's question has been already anticipated by the important appendices added to the recent "Fragment" on Devachan.* To realize the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without activity or pursuit be one of satisfaction or enjoyment?" It would only emphasize the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever-recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realize completely the way in which a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction from the fact—as explained in recent essays on the subject—that one sort of variety is developed in Devachan in a very high degree; viz., the variety which naturally grows out of the simple themes set in vibration during life. Immense growths, for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the keynote of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible.

* [This "Fragment" was mainly a paraphrase of the teachings contained in Letter No. XXV of The Mahatma Letters to A. P. Sinnett.—Compiler.]

But the seed of thought once sown, the current of thoughts once set going (the metaphor may freely be varied to suit any taste), and then its developments in Devachan may be infinite, for the sixth sense there and the sixth principle are our instructors; and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm leaves of the mediaeval Heaven.

THE SEVENTEEN-RAYED SUN-DISC

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 202]

The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.

Exploring Copán and Quirigua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copán consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar, not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record, perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable [feature] is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded "sun-disc," crowning the very cap. The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-disc common in the Egyptian monuments was so marked, that it immediately struck me that the number of rays must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure “coincidence,” or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a “coincidence,” is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and maybe some good will come out of it.

E. G.

Assuredly the discovery mentioned in the above letter—the pillar with its 17-rayed sun-disc—points once more to an ancient connection between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolic meanings of American antiquities, and of antiquities connected with the “Wisdom Religion” in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archaeology by Mr. Donnelly in his recent *Atlantis: the Antediluvian World*. The second part of the title of this volume, by the way, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world’s history—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting [off] the various races of mankind at the appointed time in their development. The situation has already been referred to in the “Fragments of Occult Truth.” During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water.

The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the Wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say. Whether any of our psychometrists will see any further depends on the degree of their development. At any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glyph, before we venture to say anything further.

DO THE RISHIS EXIST?

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 203]

With reference to a "Hindu Theosophist's" query and your reply thereto on page 146 of the March Theosophist whether Hindu rishis of old do exist in flesh and blood, what say you to the communication of the Madras Yogi, Sabhapati Swami in The Theosophist of March, 1880, Vol. I, p. 146?

Thus writes Sabhapati Swami: "The founder of our Ashrum, viz.: His Holiness the Agastya Mooni, who died, according to the common chronology, many thousand years ago, is still living, with many other rishis of his time." The italics are not mine.

ANOTHER HINDU THEOSOPHIST.

We say (a) that our correspondent's quotation being on page 146 he might easily have glanced on page 147 and found (col. 1) the following remark:

“It is presumably almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of the Journal are not responsible for any views or statements contained in communicated articles, etc.”

(b) That Sabhapati Swami is welcome to imagine and may believe that the moon is made of green cheese and prove himself very sincere in his belief. But what has that to do with the Editor’s belief upon the subject? and (c) that all the Hindus, past, present and future, to the contrary, could not make us believe that a man of our present fifth race, and of the fourth cycle Round, can or ever could live more than 300 to 400 years in one body. We believe in the latter, i.e., we know it to be possible, though highly improbable in the present stage of evolution, and so rare a case as to be nigh unknown. If science in the face of Dr. Van Oven gives 17 examples of age exceeding 150, and Dr. Bailey in his Records of Longevity a few as high as 170—then it does not require a great stretch of “credulity” in admitting the possibility of reaching through adept powers the double of that age. Therefore, if we claim to know that such a thing is possible, Sabhapati Swami has perhaps an equal right to claim that he also knows that some exceptional men (Rishis) live “several thousand years.” It is a matter of personal opinion—and it remains with the public jury to decide who of us is nearer the truth.

COMMENT ON “ANOTHER ‘SPIRITUAL’ PUZZLE”

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 203-204.]

[Under the above title is published a letter in which the writer relates a curious experience, and asks for an explanation. He had been subject to “most unpleasant sensations” for a week subsequent to the sudden death of his neighbour whom he “knew little,” finally receiving “through impressions” a communication from him. The deceased neighbour appeared to be seeking sympathy and help. At the same time the widow of the deceased called upon the writer, saying that she had seen her husband, and he had tried to speak with her.

The letter ends with the query: “What is the explanation, presuming, of course, that the two manifestations were from the same source?”

H.P.B. appends the following note:]

This letter has been neglected for some time by reason of more pressing claims on our attention. The case described is an illustration of spiritual communications of a class which very naturally render empirical observers of such phenomena reluctant to accept what is nevertheless their true explanation: The “communicating intelligence” is not really an intelligence at all; it is partly a reflection of ideas in the mind of the living medium, partly a survival of impulses imparted to the kama-rupa, or fourth principle of the deceased person, before the separation therefrom of the intelligence which really belonged to it in life. The long message imparted by impression to our correspondent takes its form from his own mind. His friend must have died thinking of him, however slight their acquaintance was during life. The true soul of the dead man went its own way having the fourth principle, the agent and instrument of its volitions during life, impressed with an unfulfilled impulse to communicate with our correspondent. The kama-rupa then blindly and unconsciously awaited its opportunity and pressed in the direction of its fulfilment. The vision seen by the widow was provoked by another of the dead man’s latter impulses—perhaps the very last and strongest. The kama-rupa had, so to speak, received its orders which it could not help fulfilling.

PARABRAHM, DEFINED BY VEDANTINS

[The Theosophist, Vol. IV, No. 8, May, 1883. pp.204-205]

I beg to call the attention of those who are interested in the question of “Personal, Impersonal, or No God,” to the following extract of a dialogue in Urdu which took place between myself and a Sannyasi (Brahmin ascetic) at Lahore Railway station on the evening of the 3rd instant. He is a Chela of a Vedantin Sannyasi of Benares known as Sankar-Giri Swami. He has studied, he said, Guru Gîtâ and Upanishads. He refused to give out his name, of course, for no Sannyasi will ever give it.

Q.: Is God kind?

A.: Paramatma is the sat (essence) of everything and all the rest is mithya (illusion) brought on by ignorance. There is nought but Parabrahm. To whom or to what then can it be kind?

G.: Do you pray?

A.: To whom am I to pray? I do not, for I am myself Parabrahm. I only contemplate. Contemplation is a state of mind.

.....

Q.: Are you then a nastika (atheist)?

A.: No.

Q.: Are you a Mussulman or a Christian?

A.: Neither.

Q.: What religion to you then belong to?

A.: I am a Buddhist, that is to say, a Vedantin of Sankaracharya’s school.

I thrice questioned whether he was a Buddhist, and to my utter amazement he thrice replied in the affirmative. I am myself a strict orthodox Brahmin and believe in one Personal God, discarding the idea of the thirty-three crores of gods.

RAMJI MALL PANDIT,

Clerk in the Rohilkhand Patriotic

Association’s Office. (Travelling on duty with the President.)

Sialkot, 4th April, 1883.

The above statement took place in the presence of a Chela from the north who corroborates the statement.

(RAI) BISHENLALL, F.T.S.

So true is the claim that there is no difference whatever between esoteric Buddhism and those Vedantins who understand the correct meaning of Sankaracharya's teachings—the advanced Advaites—that the latter are spoken of throughout southern India as Prachchanna Bauddhas—or “Buddhists in disguise” especially by the Viśishtâdvaites.

THE RELIGION OF THE FUTURE

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 205-206]

Occultism teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system; that, not unlike Plato's eternal, immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains exclusively the product of human mind, its thoughts and intuition; that in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several points, and identical ideas will be generated and expression given to them often in almost identical terms.

The correctness of this doctrine was often ascertained by modern occultists, and is once more shown as something above a mere plausible conjecture just at present.

A correspondent of our contemporary, the *Indian Mirror*, writing from Italy (see issue of March 31, 1883), tells us that it has been his good fortune since he came to Florence:

To meet with a gentleman from Philadelphia, in the United States who has written a work, entitled “The Religion of the Future,” which is still in manuscript. This gentleman, the author, was brought up as a Quaker, but would not be considered orthodox by that body now. His opinions have been modified so materially by his travels in England, Germany, and elsewhere, as to make him quite heretical.

It is the brief summary of the manuscript of *The Religion of the Future*—as given by the correspondent—that attracted our attention. The name of the Quaker gentleman is not mentioned; but had we been told that the work was written by our “Lay Chela,” who, with regard to the fundamental doctrines explained by him, is the faithful amanuensis of one of the Himalayan Masters—we would have accepted it as a matter of fact. It is most probable that when *The Religion of the Future* is read in its completeness, there will be found more than one page and chapter, perchance, that will appear to the correctly-informed occultist as grotesque and heterodox. Yet though it may sin in its details, it is perfectly correct in its essential features as far as we understand it. Let our students of occult science judge.

The peculiar tenet of *The Religion of the Future* is that Matter and Life are equally eternal and indestructible; that the Universal Life is the Supreme Being, not necessarily Omnipotent, but of powers infinitely transcending anything of which we have a conception on earth; that man, on becoming fitted for absorption by moral purity, is absorbed into this Universal Life or Supreme Being, being subject to frequent appearances on earth, until that moral purity is attained— and that the sum of all the experiences of the noblest of animated beings, from all parts of the Universe, is added constantly to the intelligence of the Universal Life.

We have italicized the most striking passages. Rendered in plain language and amplified, the Arhat esoteric doctrine teaches that (1) “‘Matter and Life are equally eternal and indestructible,’ for—they are one and identical; the purely subjective—hence (for physical science) unprovable and unverifiable— matter becoming the ONE life or what is generally termed ‘Spirit.’”

(2) The hypothetical deity (or God as a personal Being) as something unattainable by, and incomprehensible to, logic and reason, being never speculated upon or taught—since occult science takes nothing on faith—is classified with the highest of abstractions, and perceived and accepted in what we call ‘UNIVERSAL LIFE.’ (3) Omnipotent only through, and in conjunction with, the immutable, eternal Laws of Nature which are thus the basis upon which Life works, it is not ‘necessarily Omnipotent,’ per se. (4) That man is absorbed into, and becomes one with, the Universal Life, or Parabrahm, only after he is entirely purified, i.e., disenthralled from matter and gone beyond the sphere of sense—is a doctrine recognized alike by Buddhist, Hindu and other old Asiatic philosophies; as also (5) that man is ‘subject to frequent appearances on earth,’ until his double evolution—moral and physical—is achieved throughout the seven Rounds and he has reached the ultimate perfection. The latter doctrine is carefully explained by ‘Lay Chela’ in the later ‘Fragments of Occult Truth.’ (6) And last, ‘the sum of all the experiences’ of man from all parts of the Universe, ‘is added constantly to the intelligence of the Universal Life’—means simply this fundamental doctrine of the Secret Science: ‘UNIVERSAL INTELLIGENCE is the sum total, or the aggregate of all the intelligences, past, present and future of the universe.’ It is the Ocean of Intelligence formed of countless drops of intelligences, which proceed from, and return to it. If they were all taken out, to the last drop, there would be no more Ocean.” (Book of the Arhats, Sect. IV, leaf 39.)

DRAGGED IN AGAIN!

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 206]

The bisons, or North American buffaloes, we are told, when migrating, travel in vast solid columns of tens of thousands, which it is almost impossible to turn or arrest in their progress, since the rearward masses, pressing forward, drive the leaders on, whether they will or no.

Their roaring is like hoarse thunder, and wide tracts of virgin forests, cultivated plantations and, of course, many a solitary hut of the prairie huntsman are swept away, ground to powder-dust by this living avalanche.

The above picture, with the subsequent reflections thereupon, was suggested to us by seeing our names dragged into polemics with regard to native volunteers. As a simile, it gives a fair idea of the dissatisfied Anglo-Indians in their present state of fury. Roaring themselves hoarse, they seem to press as madly forward as any herd of bisons, driving on their leaders. That they should upset everything in their way, from forest down to hut, or, in plainer words, from the whole Bengali population down to the solitary and harmless Babu, is only as it should be expected, since they are blindly and helplessly driven on by their fury ever since the first impulse was given. This is easy enough to imagine. It is less easy to comprehend, however, why some of them should actually go out of their way to assault individuals that have no more than the man in the moon to do with any one of them in particular, and their political squabbles especially—unless it be on the broad necessitarian principle of the American boy who—unable to satisfy his spite against a stronger comrade—made faces at his sister. During the whole period of our four years' living in India, neither our Society, nor its Founders, nor this Journal had anything to do whatever with politics. Nay, feeling an innate and holy horror for everything connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, but still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to "Occult Truths" and kindred metaphysical problems. Nevertheless, several Europeans among the dissatisfied faction of Anglo-Indians, availed themselves of the opportunity to connect the hapless Theosophists with "Native Volunteers," a movement with which the latter have not the least concern; and, as a result, they have, under various and fanciful noms de plume, bravely insulted them in the Anglo-Indian papers. Of course the object is self-evident.

Unable to hit Mr. A. O. Hume, like the Yankee boy, they made “faces at his sister” in the theosophical sense of the word. The first shot having been fired in the Pioneer by a “Bailey-Guard” (may the idea of finding out his real correct name by having the pseudonym anagrammed never cross the mind of the poor man’s enemies!) who declined “to break lances with so doughty a champion of Vegetarianism, Theosophy and Blavatskyism”—a host of imitators followed suit. At the time we write, the controversy appears closed by “Psychologist,” in the same paper. A correspondent of that name would make the credulous public believe that Mr. A. O. Hume, who, with him, is transformed into “the dainty Ariel . . . of the realms of Theosophy opened by ‘the dear old lady’—is now amusing himself by performing the bidding of Col. Olcott, the Yankee Prospero.”

Alas, for the quips and cranks of Sydney Smith, that they should be thus outrivalled and eclipsed by an obscure “Psychologist”! Like the Foston of the reverend humorist, notwithstanding their intended sourness, his witticisms are really “twelve miles from a lemon.” Mr. Hume, who is kind enough to characterize the clumsy missiles as “good-natured fun,” in his answer in the Pioneer, rectifies the absurd accusation, thus:

I notice that “Psychologist,” who very good naturedly makes fun of some of the many shortcomings, speaks of me as acting under the behests of Colonel Olcott and Madame Blavatsky. Now I have the greatest respect for these two earnest and self-devoted philanthropists, but though a staunch supporter of the Theosophical Society, which may yet effect the grandest moral and social reforms, I owe it, both to them and to myself, to make it clear that I am not speaking in these matters at the instigation of that very limited, if august, section of native thought which they alone represent.

We should hope not. It would be a most desirable thing were the “Bailey-Guards” and “Psychologists” of the Pioneer to concern themselves with people and things they know nothing about as little as “the dear old lady” and the “Yankee Prospero” concern themselves with the non-official Anglo-Indian mob and their undignified brawls sailing under the pompous name of—political agitation.

THE TRINITY OF RIGHTEOUSNESS*

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 206-208]

Three other victims “smelling sweet in the nostrils of the Lord!”

The names of Justice North, the Rev. Dr. S. Wainwright, and Mr. Alexander Scott, will go to posterity, if Christendom has any decent sense of gratitude left in it. The first named is the righteous Judge who has sentenced Messrs. George W. Foote, the editor, W. T. Ramsey, the printer, and H. A. Kemp, the publisher of the Freethinker, to a rather long term of imprisonment, the “trinity of Unrighteousness,” thus finding an avenging Nemesis in the “trinity of Righteousness.”

To moderate the zeal of Torquemada, the great Inquisitor, Pope Alexander VI had to name four assistants to help and check at the same time the passion of that holy ogre for burnt human flesh. To moderate the zeal of Justice North, the powers that be over them will have to repeal more than one law, eaten long since by rats, but still alive and cherished in the large magnanimous hearts of those who would call themselves the followers of Christ and the avengers of God, while full of the spirit of Torquemada, they are really but the humble servants of him who tempted the Crucified. The parable about the “talents” in which Mr. Justice North personified the “Master,” who “reaps where he sows not, and gathers where he has not strewed,” was represented, with that difference only, that Mr. Foote, “the unprofitable servant,” was not accused by him of hiding his Lord’s “talent in the earth,” but of “prostituting his talents to the work of the devil.”

* [H.P.B. herself identified her own-authorship of this article-when it was pasted in her Scrapbook X, 89.—Compiler.]

Therefore—"thou wicked and slothful servant, be cast into the bottomless pit and outer darkness." There was also "weeping and gnashing of teeth"—only not in the bottomless pit, but on the gallery—and we hope, higher, if there be such an upper story. The words addressed to the righteous Judge by the prisoner after sentence was passed on him (the father of a family, we hear, whose forced absence, and inability to support them for one whole year, will tell on the poor home) are memorable and may yet become historical. "My Lord, I thank you, it is worthy of your creed,"—said Mr. Foote.

And thus, once more is the prophecy fulfilled: "For unto every one that hath shall be given, . . . but from him that hath not, shall be taken away even that which he hath."

The trial was for blasphemy—an elastic word that, capable of being stretched out *ad infinitum*.* The Christmas Number of the *Freethinker* contains the graphic, though, we must say a little too plastic, illustration of the solemn view allowed by divine grace to Moses from within the "clift of the rock," and described with such chastity of style in Exodus, xxxiii, 23. Failing to catch the spirit of the divine allegory, the defendants reproduced too faithfully the dead letter of the text, and thus could hardly fail to catch it this time.

* "What is blasphemy?" asks Col. R. Ingersoll in a recent lecture—"First, it is a geographical question. There was a time when it was blasphemy in Jerusalem to say that Christ was God. In this country it is now blasphemy to say that He is not. It is blasphemy in Constantinople to deny that Mahomet was the prophet of God; it is blasphemy here to say that he was. It is a geographical question, and you cannot tell whether you are a blasphemer or not without looking at the map. What is blasphemy? It is what the mistake says about the fact. It is what last year's leaf says about this year's bud. It is the last cry of the defeated priest. Blasphemy is the little breastwork behind which hypocrisy hides; behind which mental impotency feels safe. There is no blasphemy but the open avowal of your honest thought, and he who speaks as he thinks blasphemes."

They were guilty of bad taste and vulgarity, and they certainly deserved to be tried and sentenced by a jury of— Aesthetics. The jury of Christians by declaring them “guilty” have only thrown dishonour and ridicule upon their own holy Bible. The sentence falls heavier upon the latter than upon the prisoners. We know a Christian gentleman in India who, little acquainted with the Old Testament, offered a sovereign for the Christmas Number of the Freethinker, in order to compare the two, and who otherwise would have never heard of the publication.

Having done with No. 1 of the “Trinity of Righteousness,” we have to speak of the second and third personages of the same. Rev. Dr. Wainwright and Mr. Scott are respectively the President and the Honorary Secretary of the newly established “Society for the Suppression of Blasphemous Literature,” a body that bodes fair to revive the Holy Inquisition if, in the course of its evolution, it is not made to come to grief.

Protestantism recognizing no saints—no statues, therefore, with glories around the heads can be erected to these three truly good men. Nor have they any chance of being canonized after passing through the usual process of beatification, the promoter of faith, popularly and legally known in Rome as “the devil’s advocate,” being sure to raise all possible objections against the beatification of the three Protestant gentlemen. It is a great pity though; for, if any “friends of God” have ever deserved such honours, it is surely they. Indeed, they have all the needed requisites demanded for it by the Holy See, viz. “a general reputation for sanctity, and supernatural gifts”; they having performed the two prescribed ostensible miracles—(a) that of resurrecting to life an old and obsolete law for blasphemy, dead as a door nail for over half a century; and (b) that other one—of forcing the proud, free-born Briton, whose greatest boast is his absolute liberty from the shackles of mental and physical slavery, to permit its revival and forthwith to see it taken advantage of and abused. Again, the act of devotion shown to their Maker, by these three saintly characters, is far more meritorious than that of many a glorified saint.

Surely the merit of allowing one's unwashed body to be devoured by vermin for fifty consecutive years, cannot bear for one moment comparison with that of abandoning one's fair name to the vultures—called Contempt and Ridicule—of the generations to come! Let only the Rev. Dr. Wainwright and his worthy Secretary Mr. A. Scott, carry out their threat, and the thundering peals of laughter that will convulse all the educated classes of Europe and America will deafen every bigot, and silence for a long time, if not forever, the croaking sound of psalm-chanting, and nasal singing of every Sunday service and Mass. The astonished question, "What next?"—made by every sane man who had heard of the revival of an old law, of which decent people in England felt already ashamed 250 years ago, is answered by the self-constituted God's bodyguard, Messrs. Wainwright and Scott, in the following lines published in several daily papers:

WE PROPOSE TO GET UP CASES, AS OUR FUNDS WILL ALLOW, AGAINST PROFESSOR HUXLEY, DR. TYNDALL, HERBERT SPENCER, SWINBURNE, THE AUTHOR OF 'SUPERNATURAL RELIGION,' THE PUBLISHERS OF MILLS MORLEY, THE EDITOR OF THE Jewish World, DR. MARTINEAU, AND OTHERS, WHO BY THEIR WRITINGS HAVE SOWN WIDESPREAD UNBELIEF, AND, IN SOME CASES, RANK ATHEISM, IN CULTIVATED FAMILIES.

Are we dreaming, or awake? Is the above grotesque defiance of disgraceful obscurantism thrown into the face of science as of all the enlightened portion of mankind, something more serious than an indecent farce of pseudo-conservatism, and is it really intended as a bona fide threat? The sentence passed on the editors and publishers of the Freethinker gives it an air of probability undreamt of in this so-called age of progress and freedom of thought. In our bewilderment, we really do not know whether in penning these remarks we are crossing or not the (to us) forbidden boundaries of politics. In these days of sudden surprises, when no one knows what is what, which is which, and who is who, we would not wonder if, like Mr. Jourdain, who spoke all his life prose without suspecting it, we were told that our reflections are "political" and also blasphemous to boot. It would, of course, be a profound honour to share prosecution in the distinguished company of Messrs. Huxley, Tyndall and Herbert Spencer.

Yet—pro pudor! assuredly a subscription ought to be raised to secure for the said “bodyguard” comfortable quarters in some pleasant but solitary place. For instance in one of those asylums which are lately giving hospitality to so many victims of religious frenzy—whenever they escape the gallows—modern imitators of Abraham’s sacrifice, the murderers of their sons and daughters who allege to receive divine commands from God to that effect. Already, another old law—against palmistry—having been dug out for the easier prosecution of Mr. Slade the medium, some six years since, with the revival of the law for blasphemy, England may hope to become ere long the world’s theatre re-enacting on its cultured and polished boards, and for the edification of all Europe, another series of those mediaeval dramas and bloody tragedies of the palmy days that preceded King William’s veto of the witchcraft act, such as witch-burning and Quaker-branding and flogging at the cart’s tail. In our days of revivals of everything in general, and mouldy antiquities especially, it is not so very unreasonable to expect to see repeated the scenes that illustrated the reign of Francis I, a pleasant period during the lapse of which 100,000 witches were burned alive. And what more refreshing sight for the liberals of merry old England than the carrying out of this programme, for instance: a whole army of mediums having been subjected to a close examination by Rev. Wainwright and Co., and found all marked by the devil’s horn (a sign that every candidate to sorcery bears during his novitiate) are sentenced by Mr. Justice North to public roasting on Charing Cross. Imposing spectacle and scenery! The huge piles of wood are surrounded and protected by a triple row of soldiers of the Salvation Army—Mrs. General Booth, as Commander-in-Chief on the back of an elephant (trophy of India), her banner with its ominous words “Blood and Fire” unfurled, and her double-edged sword, in the shape of a crux ansata and cross combined, ready to cut the ear of any Malchus who would dare to interfere. Orders rapidly passed through telephones.

Huge electrical machines prepared, as the wood of the pyres is to be kindled by electric light, and very huge phonographs in great supply—the last words of mediums confessing to their allegiance to, and connection with, old Harry, having to be recorded and preserved in the phonographs as evidence for the future generations of sceptics to come. Large band of “celestial musicians,” gathered from the pagodas of India and converted by Major Tucker to Christianity, playing the March from Wagner’s Opera the “Gaal” on the death of the Holy Swan. The motley crowd of mediums having been put to death and disposed of for believing in, and encouraging the devil; next comes a batch of the Fellows of the Royal society headed by Messrs. Tyndall, Huxley, and Herbert Spencer, sentenced for not believing in the horny and cloven-footed gentleman. In consideration for their services and their scientific discoveries, they having furnished the modern Holy Inquisition with telephones, electric light, and phonographs, the sentence of death passed on the learned prisoners is commuted to one more worthy of this enlightened age. To prove that Religion has always proceeded hand in hand with Science and Progress, the erudite blasphemers are simply “flogged and branded at the cart’s tail” and sent home with a paternal admonition from Comstock, invited for the occasion from America, his travelling expenses being paid from the Missionary funds, replenished by the voluntary contributions of all the poor servant girls in awe of eternal damnation. The gloomy scene closes with the “Death March of Saul.”

We confess our shortcomings. We prefer brutal sincerity and a frank avowal of despotism to sham protestations of liberty, and— pharisaism. We would a thousand times rather submit to the iron-bound limitations of the Russian Press laws, of censorship, and an honestly open system of autocracy, than risk to trust to the treacherous promises of the deceptive *fata morgana* of English social and religious liberty, as exercised at present. Why not be honest, and confess at once that the free-born Englishman is free, only so long as no old laws, reliquiae of an age of barbarism, are dragged out to light as a weapon against him by the first Pecksniff-like scoundrel who chooses to satisfy his grudge and spite against his better ones?

After which, this vaunted freedom may be snuffed out under the extinguisher left by law at the sweet will and pleasure of any prejudiced or bigoted judge. Freedom of thought, freedom of speech, and along with it social freedom, are simply delusions like all the rest; the will-o'-the-wisps, the pitfalls prepared by the old generations to ensnare the new ones, the credulous and the innocent. "So far shalt thou go and no further!" says the terrible but honest genius of the Russian Press, pointing with his finger to the boundaries prescribed by censorship; while the Englishman who sings so proudly

"Britannia rule the waves!

Britons never, ne—ver, n-e-v-e-r, shall be slaves!"

finds himself before he has hardly time to draw the last note, in the tight embrace of Public Opinion, the boa constrictor-like Mrs. Grundy; who, after squeezing breath out of him, coolly throws him right into the clutches of some other such "Trinity of Righteousness" that may be watching its main chance from the top of some other pile of obsolete and long-forgotten, but still-existing, laws. . . .

Thus, it would appear that Protestant England, which has rejected with the rest of the Roman Catholic dogmas, laws and usages, that of the Index Librorum Prohibitorum and Expurgandorum, and filled miles of columns in her newspapers with scornful remarks upon Russian censorship, allows after all her pious judges and clerical bigots to have the best of her in various underhanded ways. And why should they not, since there is no one to check their zeal? Adding cant to piety, and treachery to intolerance, by pouncing upon their chosen victims unawares, they could never serve in any more appropriate way the God created by them in their own image—the "Lord," who promised Moses "I will harden Pharaoh's heart," and who has hardened it about a dozen times for the mere pleasure of multiplying his signs and wonders, and then punishes by putting his own victim to death.

Dies irae! . . . Non omne licitum honestum. We prefer Mr. Foote's actual position to that of his severe Judge. Aye, and were we in his guilty skin, we would feel more proud, even in the poor Editor's present position, than we would under the wig of Mr. Justice North, who, Solomon-like, sits in all his glory rendering judgments "after his own heart."

MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 182, 189]

We acknowledge, with thanks, the receipt of Mr. Lillie's Buddha and Early Buddhism. The subject of the work being one to which the greatest interest is attached, it was sent by us for careful review to a Buddhist scholar, a gentleman who has thoroughly studied both the Southern and Northern systems of Buddhism, and who is the most fitted person to give an impartial view upon the vexed question that now divides such two eminent scholars like Mr. Rhys Davids and Mr. Lillie. We will not anticipate much the opinions of the learned Pandit by saying that those who think that the doctrines of the Lord Buddha do not form a system complete in themselves, but are a modification of Brahmanism, make a singular mistake. These doctrines are not a modification but rather the revelation of the real esoteric religion of the Brahmans, so jealously guarded by them from the profane, and divulged by the "all-merciful, the compassionate Lord," for the benefit of all men. It is only the study of Esoteric Buddhism that can yield to scholars the real tenets of that grandest of all faiths.

. . . . Theosophists of all creeds, that is to say, every person in every Church, who makes personal efforts to attain the higher knowledge, whether or not he calls himself such, or even knows himself to be of the class so denominated. . . .

COL. OLCOTT'S WONDERFUL SUCCESS

[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, p. 3]

[Mr. P. C. Sen having written to The East describing the cure by mesmeric treatment on the part of Colonel Olcott of two of his relatives, the Editor of The East wrote: "Surely our correspondent does not mean to say that miracles are possible even at this fag end of the nineteenth century. If not, then why this attempt at ascribing these alleged cures to supernatural agencies?" On this H. P. B. commented as follows:]

Mirabile dictu! The esteemed Editor of The East must surely have been labouring under a biological hallucination at the time of penning his—to say the least—ill-humoured remark. What is there in Mr. Purna Chundra Sen's above-quoted letter to make him suspect his correspondent of making an attempt to ascribe Col. Olcott's cures to "supernatural agencies"? Are the words: "wonderful recovery," "skilfulness in Mesmerism," "ability," etc., etc., synonyms of "supernatural agencies"? The Theosophists do not, as a rule—least of all the Founder—believe in, or attribute anything whatsoever to "miracle" or supernaturalism; nor do they ever allow their members, if they can help it, to have any such superstitious ideas "at this fag end of the nineteenth century." We do not find in the above-quoted letter one word reminding in the remotest way of any "superstition." Had Mr. Purna Chundra Sen, or the President-Founder, attributed his cures to the intervention of God or Divine Providence, then would the ill-humoured remark have indeed its *raison d'être*.

But we suspect that it is just because of his letter being quite innocent of any such gushy allusion—some people laying all and everything at the door of that hypothetical Providence—that the Editor of The East went out of his way to send a thrust into his correspondent. Nor are Colonel Olcott's cures likely to ever become any less bona fide and real, for their being called by all the editors the world over only—"alleged" cures.

[MRS. ANANDABAI JOSHI, F.T.S.]

[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, pp. 6-7]

Mrs. Anandabai Joshi, F.T.S., the well-known Mahratta Brahmin lady, sailed yesterday by S.S. City of Calcutta for New York. She goes to America with the object of studying medicine. We hope that profiting by the grand privileges and facilities afforded to women in America, our brave sister may achieve there the greatest success. May she return from that ocean of freedom an M.D., having meanwhile avoided its two most prominent sandbanks: The Women's Right Society and the Young Men's Christian Association, both of which classes, like the roaring lion in the desert seeking whom he may devour, are ever on the watch to entice at their arrival the innocent and the unsuspecting. Noticing her departure, our contemporary of Lahore, The Tribune, makes the following extremely just remarks upon our courageous young sister:

Mrs. Anandabay Joshi, the well-known Mahratta lady, who was the other day lecturing at the Serampore College, in Bengal, so eloquently in English, sailed on Friday before the last, by one of the City Line Steamers for New York on her intended visit and stay there to study medicine.

Besides being well-educated this Native lady is possessed of no ordinary amount of moral courage. She is not a Christian convert, as many of us may suppose, but a married Hindu lady whose husband is still living. But she goes alone beyond the seas on her mission, while her husband remains at home, being the only stay and support of his parents. Such courage is but very rare, considering that her mission is to remove a national want—that of Hindu lady doctors—and the sacrifices are almost dreadful to think of. Not a whit less, or perhaps more, than that of Pundita Rama Bai, her earnestness in such a patriotic cause should, it is to be hoped, commend itself strongly to the liberalism and conscientiousness of her fellow countrymen and society that she may not be declared an outcast by them at her return. Backward Punjab, alas, has not got one single member of her sex who is capable of even sympathizing with her object as, we believe, many of her own Presidency will! So, while we sincerely wish her every success, we venture to think, that some of her sisters of her own Presidency, Mahratta and Parsee, who are farther advanced in education and enlightenment than the most proficient better-half of the young Bengal, admittedly foremost in the ranks of educated India, will follow suit—and that, the sooner the better.

It is with a well-warranted pride that we say here that this act of courage—which can hardly be appreciated by Western people unacquainted with the merciless caste system and Zenana rules of India—is very much due to the influence of Mrs. Joshi's husband, one of the most liberal-minded and intellectual Brahmins we know of, as one of the best friends and members of our society. We are proud indeed at the thought, that the first Brahmin lady, who thus becomes practically the pioneer of the great national movement now stirring public opinion in favour of the education and certain legitimate rights for the women of India—is a Fellow of our society. We cannot recommend her too warmly to the sympathies and best fraternal feelings of all our American Theosophists, and hope and pray that they should render the poor and brave young exile every service, and help her as much as it is within their power.

[THE ARYA SAMAJ AND THE THEOSOPHICAL SOCIETY]

[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, p. 7]

[Commenting on a report that a union was likely to take place between the Ârya Samâj and the Theosophical Society, H. P. B. wrote:]

A “reunion” would be a more appropriate term to use, perhaps. But, since it takes two to quarrel, so it takes two to “reunite” or get reconciled, letting all bygones be bygones. We have not been consulted upon this subject. Therefore, and before feeling so assured that there will be no objection to such a new union on the part of the Theosophical Society—the publication of such untrustworthy documents as the Reply to Extra Supplement of the July “Theosophist,” by a Rurki Arya being rather in the way of the reunion, than otherwise—it is premature to publish the news (quite false in this case) and with such a flourish of trumpets.

THE SHYLOCKS OF LAHORE

[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, pp. 9-11]

“Many are called, but few are chosen” is a saying, that, to our great regret, applies to our Society collectively, and to a certain number of its members individually, to perfection. Numerous are the Branches sprung from the Parent trunk, and still more numerous the Fellows who have been admitted within its fold.

Every member had, upon entering it, declared himself over his own signature—as “being in sympathy with the objects of the Theosophical Society and acquainted with its rules,” represented by his two sponsors (“fellows in good standing”) as an individual who would be “a worthy member” of the Society, and had pledged his solemn word of honor, to “abstain from doing anything that may bring discredit upon the Society or its officers.” The above-quoted sentences, as everyone knows, stand printed in the forms of the Application and the Obligation of the “Rules” of the Society. Besides these promises made in the presence of witnesses, there are other obligations as sacred, to which the candidate binds himself during his initiation; such, for instance, as the recognition of the right of every other Theosophist to every privilege he would have for himself, promising that the belief of other members will enjoy, so far as he is concerned, that toleration and respect “which he desires each and all of his brother members to exhibit in regard to his own faith” (Objects of the Society, pp. 5-6). These obligations, and many others, are carefully explained to each candidate, either by the President initiator himself, his delegate, or by letters in the correspondence that generally precedes the formal acceptance of, and admittance to fellowship of, every proposing member. No Theosophist has the right to plead ignorance of these rules, or to show disappointment and complain after he has once joined the Society—since every point is carefully explained to him and he is expressly told everything that he has, and what he has not, to expect. One of the points insisted upon the most is, that no man who joins the Theosophical body, simply out of curiosity or in the hope of penetrating its alleged mysteries, and satisfy his thirst for phenomena, need join it at all; and the candidate is expressly told that if he seeks admittance in the expectation of being taught by the Founders the occult sciences, or of seeing them perform for his benefit “miracles” and wonders, he can do no better than withdraw his application and renounce fellowship at once, since nine times out of ten he will find himself disappointed.

If in the course of time, and after a certain period of probation, he is found really as worthy as he is willing, then he may be put in the way of coming into closer relations with the Masters; and, the latter willing, he may even hope to be accepted as chela, i.e., received, as either a “lay,” a “probationary,” and later on a “regular” or accepted chela; all this depending upon his family duties, social status, and his mental and physical fitness. The latter chance being very rarely given, and most men showing no proper requisites for it—the strongest desire, unless prompted by utterly UNSELFISH motives being of little if any use—the Society takes the greatest care to have all this clearly explained beforehand, lest the Fellow after joining should feel disappointed and repent. Even in this latter emergency a chance is given to him. He may resign; and, when a poor man (the usual fee in this case as in some others, being very often remitted to the applicant), who has nevertheless complied with the rule and paid his Rs. 10, if he can prove that for one cause or another he was wittingly or unwittingly led into error by some too zealous Theosophist—his fee is returned to him. The only thing that remains binding upon, and is certainly expected from him, is that he shall not reveal the “signs and passwords” of the Society (Rules, p. 6, para. 2) nor give out “whatsoever information connected with the legitimate work or researches of the Society, was communicated to him, as a member of that Society, in confidence” (Obligation), to keep which, secret and inviolable he has pledged his “most solemn and sacred PROMISE” over his own signature, and repeated it verbally during his initiation. All this, of course, he has to “faithfully keep secret” under the penalty of being proclaimed by every honest man—a dishonest scoundrel.

Such being the case, all the Fellows duly warned and the limits to their expectations clearly drawn for them, a dissatisfied member of our Society has the right to quietly withdraw from the Association by resigning his fellowship. In no case has he any excuse for publicly complaining; least of all has he any right to criticize the policy of the Founders, and Council, or to denounce them whether orally or in print. By so doing he breaks the Rules and his solemn pledge, and has to expect to be proclaimed as a dishonest man to all his Fellow Brothers—the Society having to be warned in good time of its traitors and traducers. Art. XV (page 22) of the Rules is explicit upon this point.

Any Fellow, who may be proved, to the satisfaction of the Council, to have slandered any Brother or Sister Theosophist, or to have written or uttered any words calculated to injure such in any way, will be required to substantiate the charges involved, or failing to do so, in the opinion of the majority of the Council, will be invited to resign, or will be expelled as may seem good to the President in Council, and the name of the person so resigning or expelled shall be published in the Journal of the Society, and thereafter all Branches will be required to refuse fellowship to the person thus excluded from the Society.

Now our Society, as was explained even to the outside public repeatedly, has one general, and several—if not minor, at least less prominent aims. The earnest pursuit of one of the latter—occult science in this case—far from being regarded as the common duty and the work of all, is limited for the reasons given above to a very small faction of the Society, its pursuit resting with the personal tastes and aspirations of the members. As to the former—the chief aims of the Theosophical Fraternity—it is hardly necessary to remind any Fellow of what it is. Our fundamental object is Universal Brotherhood, kind feelings and moral help proffered to all and every Brother, whatever his creed and views. Based upon the conviction that a Brotherhood of all faiths and denominations, composed of Theists and Atheists, Christians and Gentiles throughout the world, might without anyone surrendering his particular opinion be united into one strong Society or Fraternity for mutual help, and having one and the same purpose in view, i.e., the relentless, though at the same time calm and judicious pursuit of Truth wherever found, especially in Religion and Science—it is the first duty of our Society as a united body to extirpate every weed that overgrows and stifles that truth which only can be one and entire. The best recognized way to make both the psychological and physical sciences, as all sectarian and dogmatic religions, yield their respective verities, is, in construing them, to take the middle path between the extremes of opinion. The men of science—especially the extreme materialists—being often as bigoted in their denial, and as intolerant of contradiction as the theologians are in their self assertions and assumed infallibility, there is not much choice left in the treatment of, or the attitude to be chosen toward both.

Nevertheless, there being an abyss between the methods and claims of science and religion, the former being based upon close observation, experiment, and the mathematical demonstration of what it does know, and the latter resting merely upon faith or anti-empirical observations and personal emotional deductions therefrom, very naturally—and though they have to be tolerated and outwardly respected on the principles of mutual indulgence for our respective shortcomings and fallibility of human opinion—the religious and various personal and sectarian beliefs of our Fellows cannot yet be always taken into consideration or exalted above plain facts and scientific demonstrations. In other words, ready as we all may and must be to avoid hurting the religious feelings and even the prejudices of our brothers, we cannot promise to be ever foregoing what in our honest convictions is truth, lest we should inadvertently expose the error of a brother, much as it may appear to him also truth.*

The greatest, as the most mischievous feature of fanaticism—the synonym in most cases of insane conceit and a selfish reverence for one's personal conclusions and self-assertions regarded as infallible—is the fanatical persecution of opinions and persons holding them whenever they dash with the preconceived views of the persecutors.

* Thus to our Brother, Bramabadi S. N. Agnihotri, who complained that his article “Personal and Impersonal God and the Founders of the T.S.” directed against us was not published in our magazine, though it was written in no “spirit of hostility or malice,” we would say the following: “Were you not a member of the Theosophical Society, but a simple religious opponent, your article would have been published. But since you break in the latter every prescribed rule of your Society, which you had pledged yourself on your solemn word of honour to protect, abstaining from doing anything that may be prejudicial to it; and since, besides being sectarian and intolerant, it is as dogmatic and opposed to our policy as it can be, so long as you are a Fellow you have no right to demand its insertion in its present form. What right have you, for instance, to instigate one half of the population (or even of the Brotherhood) against the other half? Who gave you as a Theosophist permission or commission to traduce, denounce and accuse your Brother Members—the Buddhists, the Pantheists, the Advaites, and the Freethinkers and Atheists, whose convictions are as honest and as sincere as your own in the following strains:

And, since the latter have always proved an impediment to both progress and truth, hence the Theosophical Society is pledged collectively to wage incessant war, combat and denounce every such outburst of bigotry and intolerance—the most fiendish, injurious and degrading of all feelings. Thus only can the jealousy, hatred and mutual persecution among sects which, to the distraction of undetermined yet serious-minded people, and the scandal of those who accept only facts upon a scientific basis, now so plentifully abound—be gradually destroyed and, perhaps, extinguished forever.

“So far as their [the Founders] teachings are calculated to awake the minds of our countrymen towards the greatness of their forefathers, and their old literature, so far as it proves to rouse in them the necessity and culture of moral principles . . . so far, I say, let the whole of India, from Himalaya to Cape Comorin, appreciate and rejoice in, and be thankful for, their teachings. But should they in their zeal, or rather over-zeal, attempt, as the attempt is already being made, to uproot our faith from the very Being whom our Aryan forefathers, the adepts of the science of Religion, declared the ‘Life of Life’ and ‘Being of Beings,’ a person [?], the source of all morality and goodness, let them be cried down by the whole people of this vast Peninsula.”

The “whole people” will not heed the untheosophical instigation for the simple reason that most of them, with the exception of the two handfuls of Brahmos and Aryas are either Polytheists, Pantheists, Jains, or Advaites, none of these believing in one “Iswar” and in moot cases—as in that of the Jains, and Advaites—in no “Iswar” at all. But what right—we say—has the writer to force upon or preach his own sectarian views and beliefs, deprecating their religion or religions to other members and fellows (Art. VI of Rules)? If he wants to believe that the “Life of Life” is a “person” he has every right to, and no one interferes with, his belief. Why then should he interfere with that of others? If the belief of many of his brother fellows conflicts with his—and he knew it-beforehand—why should he have joined at all? And once he has voluntarily joined he has to conform to the regulations and rules or—resign. Unless he makes his choice, and abstains in future from such letters, he will have no one to blame if the Council “after due warnings” punishes him for the violation of this clause “by suspension or expulsion at the discretion of the President-Founder and General Council.” (Rules, Art. VI.) Our rules must be and they shall be respected.

Has the above programme been carried out as originally intended by either our Branches or individual members? With the exception of a few self-sacrificing devoted Fellows, it certainly has not even been attempted, since our best “active” fellows, while carrying out one part of the prescribed programme, on the principle of “live and let live,” yet keep silent (even the editors of dailies and weeklies) before the manifestations of individual and sectarian fanaticism, allowing even such violent religious riots as that which took place recently at Colombo between the Buddhists and the Roman Catholics to pass unnoticed. Indeed, the Biblical parable of the sower and the seeds applies perfectly in the case in hand. Sown broadcast, the seeds of membership fell in some (happily few) cases into queer places and brought forth as queer fruits. “Some seeds fell by the wayside and the fowls (our opponents) came and devoured them up”; . . . some “fell upon stony places,” and having not deepness of earth, forthwith they sprung with promise and enthusiasm, and as they had no root in them, “they withered away.”

Nevertheless, and we may say they are in the majority, some of the “seeds” falling into really good ground, they brought forth fruit “some thirtyfold, some sixtyfold and some hundredfold.” Such members are the pride and glory of the Society. And because they are true and honest, unflinchingly devoted and ready to die for that which they know to be truth—though as real Theosophists they neither force nor proclaim to unwilling ears their faith and knowledge, they are hated and persecuted by their own brother members who have remained as bigoted as before they joined our Society. These are the members born from the seeds that “fell among thorns, and the thorns sprung up and choked them”—THE THORNS OF BITTER SECTARIANISM AND BIGOTRY.

Thus, some of the Lahore members of the local Theosophical Society—we do not either call or consider them as Theosophists—those of them at any rate, who are attached to, or connected with, the Arya-Sarnaj, even before the rupture of their body with the Theosophical Society, have shown unmistakable signs of steady and active opposition not only toward the Founders, but toward every fellow of another creed, whether he was orthodox Hindu, a Brahma, a Buddhist, or a freethinker. Why they have joined us at all is still a mystery. If we are told that it was done in ignorance of the true religious views of the Founders—who are, if anything, esoteric Buddhists or Advaites which is all one then they will be answered that it is not true, and on their own confessions and accusations. They knew it then, as they do now, that the Founders discarded every idea of a personal god, precisely on the principle enunciated by our Brahma Brother, S. N. Agnihotri—who says in his letter that if the idea of the personality of god “goes against your (our) conviction, you (we) are not only justified in doing so (rejecting and denouncing it), but in duty bound to crush it, altogether.” The Theosophists of the Arya Samaj knew it, we say, because the proof is here before us in the footnote (page 3) of the Reply to Extra Supplement of the “Theosophist,” which states comically enough that “In September 1880, when at Meerut, Mme Blavatsky, in the presence of . . . Theosophists and a large number of Arya gentlemen, positively denied the existence of [a personal, if you please] god, or any blind force [?!] as she pleased to name it, and declared herself a nastika . . .,” etc. Passing unnoticed this rather confused and jumbled statement (of denying in one breath a personal God and a blind Force) the fact that the Arya Samajists of Lahore joined in November of the same year, i.e., two months after the said declaration, proves conclusively that they knew what they were about. As also that other fact, that since the rupture only two out of nearly 20 Samajists have so far resigned, showing plainly enough that they do not much mind the personal opinions of the Founders (as every Theosophist is in duty bound) so long as that belief interferes in no way with their theistic creed.

Yet, remaining Theosophists in name, they have constantly vilified and traduced the Society, the MASTERS and those who believed and recognized the latter—first behind their backs, and now openly and defiantly at public meetings and assemblies. Now since no Theosophist is asked to believe in anything believed in, or professed by other members; and since the Theists would be in far greater difficulties to prove conclusively the existence and powers of their personal God than the occultists would if asked to demonstrate the actual existence and powers of their Mahatmas, it becomes evident that such a course of action, besides being against the rules and policy of the Society, shows the presence of a malicious spirit of intolerance and hatred found but in sectarian bodies. This odium theologicum culminated recently in the following pretty exhibition, we hear.

The President of the Bareilly, Rohilkund Theosophical Society, Rai Bishen Lall, who was passing through Lahore on his way to the north on Society's business, stopped there for a few days. He was accompanied by a young chela, who is a recognized pupil of one of our Masters, and who lived with him for several years. Hearing of this the Arya Samajists, who will hear of no other God save their Íswara, and of no other prophet save their Maharishi Swami Dayanand, conspired to defeat the several Theosophists, of whom one at least, not only believes in but personally knows his Mahatma. The minor details of the event we do not know, nor do we care to learn them. Whoever was the first to entertain the brilliant idea of challenging to chop off, or even cut his finger to prove the existence and powers of the Mahatmas, has only proved his utter inability to perceive the fitness of things. If a true Theosophist, his first duty was to support and protect the dignity of his Society, by never permitting that such an absurd tamasha should publicly take place; and if one of the bogus Theosophists of the Arya Samaj, however great his personal incredulity in the reality of the belief of his brothers—the devotees of the Mahatmas—he had no more right to propose such an experiment than would an anti-Aryan Theosophist to demand that an Arya Samajist should allow the experiment of having his head cut off, to prove the existence of his "Íswara" and the powers of his "Mahatma"—Dayanand Swami.

In short, as our rules forbid the preaching of one's special creed, so they prohibit any challenge of one religionist to another. Notwithstanding this, and to our disgust and surprise, we read the following that appeared in the Amrita Bazaar Patrika of April 5th.

We have received the following Telegram, dated Lahore, April 3rd:

“Rai Bishen Lall, F.A.S., F.T.S., delivered a public address in Sikshasabha Anjani, Punjab premises. Monster attendance. About one thousand, perhaps more. Subject national union on basis of Aryan philosophy and national interests. An advanced Chela from the north narrated personal experiences in Yogavidya occultism and consented to show one test phenomenon. None succeeded in cutting off his finger wearing an occult ring, though one tried hard with a knife. Doctor's examination showed natural blood and bones. Greatest enthusiasm and rush. Meeting ended disorderly, for all anxious seeing more miracles. Representatives from different societies attended meeting. Union likely among all under theosophic banner.* Further particulars hereafter.”

We have reasons to know how, and why it was done by the “advanced Chela.” Knowing the aversion of his venerated Masters for all such exhibitions of hatha yoga phenomena, especially when made publicly, he would have never consented to it had not another person, a brother Theosophist, devoted and true, but rather too enthusiastic, risked to have his own finger chopped off for the greater glory of the Mahatmas, who, as he believed, “would never allow a true follower of theirs to suffer.” Expecting, and fully confident that no man would succeed to cut him while he was under the protection of his MASTER, he very imprudently volunteered his own finger. Seeing the danger imminent, the “Chela”—who had better reasons than his to know that while he himself would and could not be hurt the first time, his fellow brother would, for he had as yet but little claim upon the MASTERS and was even ignorant of their dislike to such exhibitions—permitted the test phenomenon as described in the telegram. But the unbelievers and scoffers would not rest satisfied with the one experiment. As stated in the dispatch they became disorderly . . . “anxious to see more miracles.”

* [See H.P.B.'s Editorial note on p. 467.—Compiler.]

They insisted upon making a second experiment and perhaps a third, if the Chela would only let them. The result was, that at a private house the same Brother having once more volunteered his finger, and defied his opponents to cut off a piece and carry it away, the “Chela” determined that, if anyone’s blood was to be spilt, it would not be that of his friend, since this fact would neither change his belief in, or knowledge of, the powers of the Mahatmas, while his friend’s hand might have been crippled for life. Therefore he placed his hand upon the cover of a pamphlet, and sure of what was in store for him, invited the Lahore Shylocks to cut. They did so and carried away a small piece of the finger in triumph!

The Council and President will of course have the matter investigated. If any member of the Theosophical Society will be found to have sided with those theistic butchers, he will be expelled and his name published in this Supplement. To take advantage of the enthusiasm and confidence placed in either God or mortal by any fellow man—let alone a brother Theosophist—to cut and lame him—is disgusting in the extreme. Besides which it is absurd, not to use a still less mild expression, since the experiment proves nothing whatever. Were its success or non-success to prove anything in such an experiment, then the world would have to turn all dugpas, shamans and sorcerers; since it is a recognized fact that some Red-Cap Lamas publicly rip their bowels open, take them out, and then having replaced them, make a few mesmeric passes over the wound and not even a trace of the cut is left. This they do in the name of their “Devil-God,” a hideous monster with a hundred legs and a pig’s head. We invite the Arya Samajists to believe in the latter on the same principle. Moreover, we regret that the idea of just reprisals has not occurred to our Brothers. They ought to have offered their opponents who boast so loudly of their absolute faith in the powers and knowledge of God, to prove the actuality and powers of their Iswara and Swami Dayanand’s teachings on the same practical and experimental demonstration.

When either a Brahmo or a Samajist, who boasts of producing miraculous cures in the name of and “through” the power of God, consents to allow us the experiment with a razor and defies us to cut open his windpipe; and that every effort to draw even a drop of blood fails, then we promise solemnly to become a theist and recant and abjure all our past heresies. No crime is thereby offered. Neither the throat, nor the hand or foot of the theistic devotee will run the slightest risk, we pledge our life and honour to it. No true Theosophist would ever think of availing himself of the advantage that has been so eagerly sought for and taken at Lahore. No true Theosophist would ever have the cruelty to carry, Merchant-of-Venice-like, not only a pound but even an atom of, human flesh, taken away in a piece of paper. No, what we offer is neither cruel, nor dangerous. Let any theist, whether Brahmo or Arya, publicly submit himself to the above said experiment; let him allow and defy any Nastika to draw one drop, only one single drop out of any fleshly part of his body he will himself choose. If no blood can be drawn—of course after due medical examination—then we will confess ourselves beaten. Who of them is willing to stake his belief in God and His miraculous intervention, upon the appearance or non-appearance of a drop of blood? Until then we proclaim publicly the Lahore experimenters—bloodthirsty Shylocks, unworthy of the name of men, least of all of Theosophists. Such are the fruits of sectarianism and bigotry. We conclude by reminding the members of the Theosophical Society residing at Lahore—of course with several honourable exceptions—of the following rule:

XI. The Parent Society, through the President-Founder, has the right to nullify any Charter when such may appear to it expedient, and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bylaws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.*

* [In the same Supplement to The Theosophist was published a Presidential order dissolving the Puñjab Universal Brotherhood and Theosophical Society of Lahore.—Compiler.]

COMPILER'S NOTE

[In his book on the history of the Theosophical Society in France entitled *Contribution à l'Histoire de la Société Théosophique en France* (Paris: Editions Adyar, 1933), Charles Blech, who was for many years the General Secretary for that country, reprinted a controversy between Occultism and Spiritualism, represented respectively by H. P. Blavatsky on the one hand, and Monsieur Tremeschini on the other. The latter was at one time a member of the T.S., and was considered somewhat of an authority on Oriental matters. However, he was very definitely committed to Spiritualism, rather than Occultism.

The controversy originally appeared in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques* published in Paris. A complete set of the relevant papers was pasted by H.P.B. in one of her Scrapbooks, now in the Adyar Archives. As Mr. Blech could not consult the earlier issues of the *Bulletin*, his account is not quite complete.

The initial cause for the controversy was the translation by Commandant D. A. Courmes, in the February, 1883, issue of the *Bulletin*, of part of an article under the heading "Sur la Constitution de l'Homme, la Nature de ce qu'on appelle communément les Esprits et la Médiurnité en général," the original of which was the first installment of "Fragments of Occult Truth," written by A. O. Hume in *The Theosophist* of October, 1881.

Because of the above article, there appeared in the March issue of the *Bulletin* the "Ouverture de la Controverse entre l'Occultisme Théosophique et le Spiritualisme Moderne (Spiritisme)." This consists of an Introduction by the Editor, followed by "Science et Théosophie, ou deux Civilizations en Présence," from the pen of Charles Fauvety, also a member of the T.S. After having pointed out the great difference between the two civilizations of the Orient and the Occident, and having informed the readers that it was a woman, Madame Blavatsky, who started bringing these civilizations together, the writer goes on to say: "That reminds me that the Saint-Simoniens since 1831 announced to the world that it was a woman, coming from the Orient, who would unite the Oriental world to the Christian world of the Occident, and would be the mother of a regenerated Society." To the year "1831" H.P.B. added a marginal note in blue pencil when she pasted that article in her Scrapbook (Vol. XV, pp. 105-06). Reproduced here in facsimile, it reads:

L'abondance des matières, due au compte rendu du Banquet de la Société, nous oblige à remettre au prochain no un article très important de notre anc en président, M. P. VALLÈS, «sur la liberté de l'homme et les limites naturelles et sociales imposées à son expérience»

Fort drôle. L'année de la
naissance de H P Blav
à Ekaterinoslaw!

«Fort drôle. L'année de la naissance de H. P. Blav. à Ekaterinoslaw!»

“Very funny. The year of birth of H. P. Blav. at Ekaterinoslaw!”

Whether she believed in the genuineness of the prophecy regarding herself remains uncertain.

In the April issue of the Bulletin, the controversy begins in earnest. There is first a “Note Explicative” by Commandant Courmes, trying to prove that there are more conformities than differences between the Theosophical teachings and those of the French spiritist school of Allan Kardec. This is followed by a “Réfutation de l'Occultisme” by Sophie Rosen (Dulaurier), Monsieur de Waroquier, Monsieur Michel Rosen, and Tremeschini. Finally there follow some closing words by the President, Charles Fauvety.

The fact that Tremeschini, though a member of the T.S., attacked Theosophy, evoked H.P.B.'s quick wrath; her fiercely loyal nature drove her blue pencil flashing again over the open space left in her Scrapbook (Vol. XVI, pp. 52-59). Reproduced here in facsimile, this note reads:

puisse, puis à moi-même, et à tous ce qui est en moi, sur la terre, est-ce que je sais seulement ce qui est à moi et ce qui est aux autres, alors que je n'ai rien pu faire, seul et que les autres que nous obtiendrons, non plus seulement l'immortalité de notre moi, mais la vie éternelle de notre humanité tout entière au sein de l'Unité divine. Ainsi soit-il. *

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This issue of absurdities & misconstructions was lamely answered by H M Blount in the name of the occult branch of the Theosophical Society. M. Trémachina told that it was Désir Mesquin on his part being a Theosophist to this connection his society. I suppose it will be printed in the "Gleanings of the Trois Yōngs" shown a fragment of Trémachina's brain

“This tissue of absurdities & misconstructions was immediately answered by H. P. Blavatsky in the name of the Occult Branch of the Theosophical Society; Mr. Tremeschini told that it was Très mesquin on his part being a Theosophist to thus caricature his Society. Suppose it will be printed & the ‘Gotomo of the Treta Yougo’ shown a figment of Tremeschini’s brain.”

The May issue of the Bulletin published the “Rectifications relatives à la Controverse sur l’Occultisme,” pasted in Scrapbook, Vol. XVII, pp. 141-42, and which consists of two excerpts from a letter written by H.P.B. to the Editor, with some brief remarks by the latter. These excerpts are published below.]

RECTIFICATIONS RELATIVES À LA CONTROVERSE SUR L’OCCULTISME

[Bulletin Mensuel de la Société Scientifique d’Études Psychologiques, Paris; 15 mai, 1883]

Nous recevons de Mme Blavatsky une lettre datée de Madras, 17 avril. Dans cette lettre, l’éminente secrétaire de la Société Théosophique et Directrice du journal The Theosophist, nous demande quelques rectifications que nous nous empressons de publier. Nous citons le texte même de la lettre:

Dans le Bulletin du 15 mars 1883, vous dites que l’article (sur la constitution de l’homme, la nature de ce qu’on appelle communément les esprits et la médiumnité en général, publié dans le no. de février a été écrit par le Colonel Olcott. Il n’en est rien. Ce no. des Fragments dont il en a paru déjà, a été écrit par M. A. O. Hume, ex-président de la Société Théosophique de Simla, «the Simla Eclectic T.S.» Il l’a écrit au commencement de ses études occultes, en reponse à M. Terry de Melbourne, et se guidant sur certains passages trouvés par lui dans les lettres de «Mahatma Koothoumi», et un autre grand maître adepte de la fraternité de l’Himalaya. C’est son premier essai et fort superficiel.

Correct en général, il pêche beaucoup dans les détails, et vous auriez grand tort d'y voir l'Alpha et l'Omega de notre science. Depuis son apparition, notre frère Koothoumi—notre maître et bienfaiteur plutôt—entreprit de donner au monde ce qui n'avait jamais été donné jusqu'à présent; et par l'entremise de M. Sinnett que vous connaissez tous. C'est ce dernier qui a écrit presque sous sa dictée (si l'on peut appeler dictées les innombrables lettres que le maître lui écrit); en un mot, c'est M. Sinnett qui a compilé des lettres de son maître et correspondent régulier, les 7 numéros (suite du 1er) qui sont déjà sortis et qui donnent au public le correct enseignement des Arhats bouddhistes. M. C. devrait les traduire d'abord, et ce n'est qu'alors que vous pourriez en faire la critique, car, je le répète, le numéro 1 est for incorrect dans les détails.

Tel est dans la lettre de Madame Blavatsky le passage relatif à l'article qui a provoqué les critiques de la presque totalité des Spiritistes.

Bien que la suite de la lettre n'exige pas de notre impartialité la même publicité, nous croyons qu'il n'y a pas d'indiscrétion à la reproduire. Il y a là d'excellentes choses, dont nos lecteurs pourront apprécier le plus ou moins de justesse et faire peut-être leur profit. Madame Blavatsky faisant sans doute allusion à l'article publié dans le Bulletin du 15 mars sous ce titre: «Science et Theosophie, ou deux civilisations en présence», s'exprime ainsi en s'adressant au président de la Société d'Études Psychologiques:

Je vous remercie, cher Monsieur, des compliments que vous me faites, mais je ne les mérite guère. Je ne fais que mon devoir, et ne suis que l'humble disciple de nos grands maîtres. Vous avez raison de tenir à vos opinions comme nous avons raison de tenir aux nôtres. «Du choc des opinions jaillit la lumière». C'est ce qu'il nous faut. L'ouvrage qui n'avance pas, recule. Vaut mieux une bonne querelle entre nous—querelle amicale, bien entendu—que de s'ignorer comme nous avons fait jusqu'ici. Je crois que même M. Cahagnet, mon vénérable ami et notre frère, est contre nos idées. Tant pis. La vérité est la vérité, et les faits ne pourront jamais se métamorphoser en fictions parcequ'ils déplaisent à certaines factions.

L'Occultisme soutient et prouve le Spiritisme, tandis que le Spiritualisme (anglo-américain) est diamétralement opposé à son enseignement le plus important, la réincarnation.

Vous vous basez, vous autres, et mettez toute votre foi dans ce que disent «les esprits» et ce que leur font dire les «clairvoyants» (médiums) qu'ils conduisent où ils veulent et comme ils veulent. La nature même de ces esprits n'étant pas encore prouvée, car l'identification (identité) de leurs personnalités est acceptée sur leurs propres affirmations qu'il vous est impossible de vérifier, comment savez-vous que vous n'êtes pas dans l'erreur et que ces soi-disant âmes ne sont pas tout autre chose que ce qu'elles vous affirment être. Un ange des ténèbres (expression cléricale) en sait autant qu'un ange de lumière, et pourrait personnifier qui il voudrait. Non que je crois à l'un ou à l'autre, mais je le dis comme un simple exemple.

Nous ne croyons pas à la possibilité d'une connaissance infaillible. Nous rejetons l'idée qu'il puisse être donné même au plus grand adepte l'infailibilité absolue. Mais nous, du moins, nous connaissons nos maîtres et savons à qui nous avons à faire. Nous savons seulement que tous hommes mortels qu'ils soient, eux, comme de longues générations d'autres adeptes qui les ont précédés, ne se sont jamais contredit et ont toujours affirmé que, dans leur clairvoyance pendant laquelle leur esprit plane dans les régions mêmes qu'habitent ces soi-disant âmes et «esprits souffrants», ils avaient étudié la nature de ces derniers, et qu'ils peuvent parler en connaissance de cause. Tandis que les spirites sont obligés de se confier et de s'en rapporter à ce que leurs esprits leur disent, esprits qu'ils ne peuvent ni voir, ni toucher, ni comprendre, excepté dans les matérialisations, qui ne sont, après tout, que fata morgana, c'est-à-dire un mirage des sens, pour ainsi dire. Vous ne pouvez vous passer plus ou moins d'un peu de foi aveugle: nous, au contraire, nous ne prenons, n'acceptons rien sur la foi. Nous avons des preuves mathématiques et nous y tenons.

A vous avec sincérité et respect,

H. P. BLAVATSKY.

**CORRECTIONS CONCERNING
THE CONTROVERSY ON OCCULTISM**

[Bulletin Mensuel de la Société Scientifique d'Etudes Psychologiques, Paris, May 15, 1883]

[Translation of the foregoing original French text.]

We have received from Mme Blavatsky a letter dated from Madras, April 17. In this letter, the eminent Secretary of the Theosophical Society and Editor of *The Theosophist*, asks for some corrections which we hasten to publish. We quote the exact text of her letter:

In the Bulletin of March 15, 1883, you say that the article (on the constitution of man, the nature of what are commonly called spirits, and mediumship in general, published in the February issue) was written by Col. Olcott. Nothing of the kind. That number of the *Fragments*, of which eight have already appeared, was written by Mr. A. O. Hume, ex-president of the Theosophical Society of Simla, "the Simla Eclectic T.S." He wrote it at the beginning of his occult studies, in answer to Mr. Terry of Melbourne, and took as a basis some passages he found in the letters from the "Mahatma Koot Hoomi," and from another great Adept-Master of the Himalayan Brotherhood. It was the first one he wrote and it was very superficial indeed. Correct in general, he erred considerably in details, and you would be making a great mistake in seeing the Alpha and Omega of our science in it. Since its appearance, our Brother Koot Hoomi—or rather our Master and benefactor—has undertaken to give the world something which has never been given out to the present time; and through the agency of Mr. Sinnett who is well known to you all.

It is the latter who has written almost under his dictation (if the innumerable letters written to him by the Master may be called dictated); in brief, it was Mr. Sinnett who compiled from the letters of his Master and regular correspondent, the seven numbers (following the first) which have already appeared and which give the public the correct teaching of the Buddhist Arhats. Mr. C. ought to translate them first, and it is only then that they can be criticized, because, I repeat, number one is very incorrect indeed in its details.

This is the passage in Madame Blavatsky's letter relating to the article which provoked the criticism of almost all the Spiritists.

Although the rest of the letter does not demand of our impartiality the same publicity, we believe there is no indiscretion in reproducing it. There are some excellent things in it of which our readers will be able to appreciate the justice—more or less—and perhaps to profit by. Madame Blavatsky, undoubtedly alluding to the article published in the Bulletin of March 15, under the title, "Science and Philosophy, or two civilizations facing each other," expresses herself as follows in addressing the President of the Society of Psychological Studies:

I thank you, dear Sir, for the compliments you have paid me, but I hardly deserve them. I am only doing my duty, and I am but the humble disciple of our great Masters. You are right, in holding your own opinions as we are in holding ours. "From the clash of opinions light springs forth." That is what is necessary. A work that does not advance, retreats. It is better to have a good quarrel among ourselves—a friendly quarrel, it should be understood—than to ignore one another as we have done till now. I believe that even Mr. Cahagnet, my venerable friend and our brother, is opposed to our ideas. So much the worse. Truth is truth, and facts can never be metamorphosed into fictions because they displease certain factions. Occultism supports and proves Spiritism, while Spiritualism (Anglo-American) is diametrically opposed to its most important teaching, reincarnation.

You base yourself on, and put all your trust in, what "the spirits" tell you and in what the "Clairvoyants" (mediums) make them say, leading them where they will and how they will.

The very nature of these spirits not yet being proved, because the identification (identity) of their personalities is accepted on their own affirmations, which it is impossible for you to verify, how do you know that you are not mistaken and that these so-called souls are not something quite different from what they tell you they are. An angel of darkness (a clerical expression) knows as much as an angel of light, and is able to personify whomsoever he will. Not that I believe in the one or the other, but I am saying this as a simple example.

We do not believe in the possibility of an infallible knowledge. We reject the idea that absolute infallibility can be bestowed upon even the highest adept. But we at least are acquainted with our Masters and know with whom we have to deal. But we know that, mortal men as they are, like the long generations of other adepts who have preceded them, they are never in contradiction with one another and have always declared that, in their clairvoyance, during which their spirits soar in the very regions where the so-called souls and “suffering spirits” dwell, they have studied the nature of the latter and can speak from knowledge. On the other hand the Spiritualists are obliged to trust to, and abide by, what their spirits say, spirits which they can neither see, nor touch, nor understand, except in the materializations, which are after all only a *fata morgana*, that is to say a mirage of the senses, so to speak. It is impossible for you to avoid having more or less blind faith; we, on the contrary, do not assume, nor accept anything on faith. We have mathematical proofs and we stand by them.

Yours with sincerity and respect,

H. P. BLAVATSKY.

ELECTROSCOPE AND “ASTRAL DOUBLES”

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 209]

Some Australian and American papers are very much exercised with a new invention made by Dr. Gnedra (?) of Victoria (Australia), called the Electroscope.* The extraordinary achievements of the telephone ought to have, by this time, familiarized people with the possibility of every miraculous-like discovery and invention. Nevertheless, this new appliance of electricity, if it proves true to its promises, as—unless the whole story is a sale—it has already proved itself—will be reckoned as one among the many, if not the most, marvellous inventions of the age. It is claimed to be possible to convey, by means of electricity, vibrations of light to not only hold converse with one’s most distant friends—as already done by means of the telephone—but actually to see them. We are told by the R.-P. Journal, which is responsible for the story, that:

The trial of this wonderful instrument took place at Melbourne on the 31st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.

We are not told how many miles distant is Flemington from Melbourne; but were one in the moon and the other on earth, it would astonish us as little and would seem as natural as though Flemington were in the same street where the experiment is said to have taken place. Not being informed so far of the principles of electricity acted upon in this particular instance, we cannot compare the means adopted for the projection of the astral “hosts of active beings” on the disk of burnished metal, with those used by the adepts and high Chelas to project the reflections of themselves upon any given point of space.

[Not to be confused with the same term as used to describe an instrument for detecting the presence of an electric charge on a body. —Compiler.]

If one is purely electrical, the other is magneto-electrical; but we suppose that, perhaps, with the exception of the magnetic currents of the earth, the principles must be the same. If the invention, and its experiment are no fiction—and we do not see why they should be then science is, indeed, on the verge of a partial discovery of adept powers: we say, advisedly, “partial,” for, of course, physical science can never discover the part played in the adept’s self-projection by her psychological sister—WILL, even though she were inclined to verify the actuality of such powers. And yet having found out and admitted that space and even time could be annihilated by physical apparatuses, we really do not see the great difficulty of taking a step further and admitting at least the possibility of psychological potencies in man; potencies capable of replacing successfully physical forces and using these but as a basis of, and a complement for, objective manifestations. The most serious impediment in the way of such recognition is the complete ignorance of physical science of all the potentialities contained in the astral light or akasa. She admits the existence of ether, hypothetical though it still remains for her, simply because were its actuality to be rejected, the theories of light, heat and so many other things would be nowhere, and that her most scientific expositions would be upset. Why not admit on the same principle the possibility of spectral apparitions, of the materializations of the spiritualists, of the double or the “doppelgänger” of living persons, etc., rather than encounter the tremendous difficulty of setting to naught the collective evidence of the ages, and that of 20 millions of modern spiritualists, all eyewitnesses to various phenomena who certify to their actuality. We would be glad to learn whether the spectral appearances upon the disk cast any shadows? This is a great point with the occultists, many of whom can testify that the astral bodies of living men—do not.

WILL

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 210]

[A correspondent, having read “with the greatest interest the profound article by T. Subba Row ‘A Personal and an Impersonal God,’ in The Theosophist of February,” contributes some paragraphs on Schopenhauer’s thesis “The World is my mental perception” and cites his references to the Vedânta philosophy. H. P. B. adds the following note:]

For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysician, who is ranked by many among the world’s great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view, between the Vedanta system—the archaic philosophy (we beg Professor Max Müller’s pardon) and the comparatively modern school of thought founded by Schopenhauer—may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple, initiated by him into the mysteries of colour (see A. Schopenhauer’s Essay, *Über das Sehen und die Farben*, 1816), he evolved, so to say, into a profoundly original thinker without any seeming transition, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune which enabled him to pursue and develop his ideas uninterruptedly, he remained an independent thinker and soon won for himself, on account of his strangely pessimistic view of the world, the name of the “misanthropic sage.”

The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of Maya or illusion—as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the “thing-in-itself” [Ding an sich] of the Kantian philosophy, “the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward.” Not only the voluntary actions of animated beings, but also the organic frame of their bodies, its form and quality, the vegetation plants, and in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with, what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic avidya (ignorance) that makes of Self an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of Karma, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with the greatest contempt.

But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of “Sankaracharya’s” school, inasmuch [as] they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two millenniums between them. When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding “the heathen” systems as the primal and most pure sources of every subsequent philosophical development of thought.

**FOOTNOTES TO “ESOTERIC SPIRITUALISM,
THE LAW OF ‘INFLUX’ AND ‘EFFLUX’”**

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 210-11]

[William Yeates, the writer of the article, considers T. Subba Row to be “a defender of the true faith in Orthodox Brahminism.” On this H. P. B. remarks:]

Our esteemed correspondent and brother is wrong here. We say again—Mr. T. Subba Row is no “defender of the true faith in orthodox Brahminism,” for the present “Orthodox Brahminism” is rather heterodox than orthodox. Our brother, Mr. T. Subba Row, is a true Vedantic Advaitaee of the esoteric, hence genuine, Brahman faith and—an occultist.

[The writer further on claims that The Theosophist “admits that . . . the Oriental system has, from time to time, declined: and in spite of repeated revivals at different epochs, every effort to restore it to the traditional pristine glory of the Golden Age has failed.” H. P. B. writes:]

We beg to be permitted to emphatically deny the statement Neither The Theosophist—i.e., its Editor nor any one of the Founders, has ever admitted anything of the sort about the “Oriental System” whatever some of its contributors may have remarked upon the subject. If it has degenerated among its votaries in India (a fact due entirely to the cunning of its dead-letter interpretation by the modern orthodox Brahmin who has lost the key to it) it flourishes as high as ever in the Himalayan retreats, in the ashram of the initiated Brahmin, and in all the “pristine glory of the Golden Age.”

A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 213 217]

[Babu Rajnarain Bose, a well-known Brahmo-Samâjist, wrote an article on “The Essential Religion” in the pages of the Tatva Bodhini Patrika. His call is for the highest virtues and a life of selflessness, irrespective of religious affiliation. H.P.B., while strongly endorsing most of what he says, makes the following comments upon various points in Bose’s article:]

These are as noble and as conciliating words as were ever pronounced among the Brahmos of India. They would be calculated to do a world of good, but for the common doom of words of wisdom to become the “voice crying in the desert.” Yet even in these kindly uttered sentences, so full of benevolence and good will to all men, we cannot help discerning (we fervently hope, that Babu Rajnarain Bose will pardon our honest sincerity) a ring of a certain sectarian, hence selfish feeling, one against which our Society is forced to fight so desperately.

“We should tolerate all religions, though at the same time propagating the religion which we consider to be true”—we are told. It is our painful duty to analyze these words, and we begin by asking why should we? Where is the necessity for imposing our own personal views, our beliefs *pro tem*, if we may use the expression, upon other persons who, each and all must be allowed to possess—until the contrary is shown—as good a faculty of discrimination and judgment as we believe ourselves to be endowed with? We say belief *pro tem* basing the expression upon the writer’s own confession. “We are apt to forget,” he tells his readers, “that we ourselves are not infallible, that our opinions . . . were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years hence,” and “that all the members of our own sect or party do not hold exactly the same opinions on all subjects concerning religion as we do.” Precisely. Then why not leave the mind of our brothers of other religions and creeds to pursue its own natural course instead of forcibly diverting it—however gentle the persuasion—into a groove we may ourselves abandon twenty years hence? But, we may be perhaps reminded by the esteemed writer that in penning those sentences which we have underlined, he referred but to the “non-essential points”—or sectarian dogmas, and not to what he is pleased to call the “essential” points of religion, *viz.* belief in God or theism. We answer by enquiring again, whether the latter tenet—a tenet being something which has to rest upon its own intrinsic value and undeniable evidence—whether notwithstanding, until very lately its quasi-universal acceptance—this tenet is any better proven, or rests upon any firmer foundation than any of the existing dogmas which are admitted by none but those who accept the authority they proceed from? Are not in this case, both tenet and dogmas, the “essentials” as the “non-essentials,” simply the respective conclusions and the outcome of “fallible minds”?

And can it be maintained that theism itself with its present crude ideas about an intelligent personal deity a little better than a superhumanly conscious big man—will not 20 years hence have reached not only a broader and more noble aspect, but even a decided turning point which will lead humanity to a far higher ideal in consequence of the scientific truths it acquires daily and almost hourly? It is from a strictly agnostic platform that we are now arguing, basing what we say merely upon the writer's own words. And we maintain that the major premise of his general proposition which may be thus formulated—"a personal God is—while dogmas may or may not be true"—being simply admitted, never proven, since the existence of God in general was, is, and ever will remain an unprovable proposition, his conclusions, however correctly derived from the minor or second premiss, do not cover the whole ground. The syllogism is regular and the reasoning valid—only in the opinion of the theists. The atheist as the agnostic will protest, having logic as well as reason on his side. He will say: Why not accord to others that which you claim for yourselves? However weighty our arguments and gentle our persuasion, no theist would fail to feel hurt were we to try our hand in persuading him to throw away his theism and accept the religion or philosophy "which we consider to be true"—namely, "godless" Buddhism, or highly philosophical and logical agnosticism. As our esteemed contemporary puts it—"it is impossible to obliterate differences of face and make all faces exactly resemble each other." Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties, let alone to reconcile by bringing them under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gust of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment torn out, and—"the rent made worse."

We are with those who think that as nature has never intended the process known in horticulture as engrafting, so she has never meant that the ideas of one man should be inoculated with those of any other man, since, were it so, she would have—if really guided by intelligence—created all the faculties of human mind, as all plants, homogeneous, which is not the case. Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific types, that of a true born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genus. "Love of God and love of man is the essence of religion," says Babu Rainarain Bose elsewhere, inviting men to withdraw their attention from the husk of religion—"the non-essentials" and concentrate it upon the kernel—its essentials. We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience.

Moreover in saying, as the author does further on—

Nothing has done so much mischief to the world as religious bigotry and dogmatism on non-essential points of religion; nothing has led so much to bloody wars and fiery persecutions as the same

—he turns the weapon of logic and fact against his own argument. What religion, for instance, ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers"; and yet where is that creed that has ever surpassed it in bloodthirstiness and cruelty, in intolerance, to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucretius, and—"what cruelties," he adds, referring to Christianity—"have been perpetrated in the name of Him who said 'Love your enemies; blessed are the peacemakers,' and so many other noble things."

Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one “essential” point in their religion—belief in Christ.

We admit and recognize fully that it is the duty of every honest man to try to bring round by “argument and gentle persuasion” every man who errs with respect to the “essentials” of Universal ethics, and the usually recognized standard of morality. But the latter is the common property of all religions, as of all the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one’s moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence—upon our own personal weal. But even this is surely not all. “So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour take his revenge”; that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that his health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves his right, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles, virtue is no virtue, but verily the culmination of SELFISHNESS.

However sincere and ardent the faith of a theist, unless, while conforming his life to what he pleases to term divine laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions to his brother, and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother.

We see daily that the theist, although defining morality as the conformity of human actions to divine laws, is not a little more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and in honour even with those yet unborn. In the words of the Greek Stoic— “though all our fellow men were swept away, and not a mortal nor immortal eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?” No more than theism is atheism congenite with man. Both grow and develop in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood.

Many are called impious not for having a worse but a different religion from their neighbours, says Epicurus. Mohammedans are stronger theists than the Christians, yet they are called “infidels” by the latter, and many theosophists are regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this ever-to-be unknown Principle.

As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the “all-forgiving, loving and merciful Father in Heaven,” he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents love for him, the easier he feels it to break his father’s commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted— especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of “our Father in Heaven,” and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe, in the actuality, and the philosophical necessity of “Karma,” i.e., in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man’s religious beliefs with whom, and with which, he is not in the least concerned—that perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action.

With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad per se; on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahma gentleman in the lines as above quoted. For if, as he truly points out—none of us is infallible, and that “the religious opinions of men are subject to progress” (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that, as historically and daily proved, “nothing has done so much mischief” as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now then at no distant future. And in this case we do become responsible for their actions.

Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the odium theologicum stirring up religious hatreds—which relate as much to the “Essentials” as to the non essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street corner starvation cries for help: where pauperism, and its direct result, vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism.

With that charming inconsistency which was ever the characteristic of the Christian churches, the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quickly as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting of Providence; and even the application of anaesthetics in obstetrical cases, “under the pretence,” Prof. Draper tells us “that it was an impious attempt to escape from the curse denounced against all women in Genesis, iii, 16” those same Bishops do not hesitate to meddle with the work of Providence when the “heathen” are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man, born a heathen should be left one as—preordained. Are the missionaries wiser they think than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways? But leaving aside things as dark to them as they are to us, and viewing “conversion,” so called, but from its practical aspect, we say that he, who under the dubious pretext that because something is truth to him, it must be truth also for everyone else, labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our “love of man” ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which we may “consider (for the time being) to be true.” It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show, without fear of being mistaken, to another man what or who should be his ideal? If, as the theist assures us—“God is all in all”—then must he be in every ideal, whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results.

Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest, by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal.

This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually love. Having taken for our motto—"In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity," we say to all collectively and to every one individually—"keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means yourself—whatever you are, unless you are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing."

**EDITOR'S NOTE TO
"SHOULD MEN CUT THEIR HAIR?"**

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 219]

[This short article, by Alexander Wilder M.D., F.T.S., is written in defence of the practice of wearing long hair. It is followed by this comment of H. P. B.'s:]

Fashion—which has somehow succeeded in making "respectability" its queer ally—forbids Christian civilized society wearing their hair long at this period of our century. In this the so-called Christian civilization is guilty of inconsistency, and its clergy of disrespect, since Jesus and his Apostles are shown to have worn long hair—every one of them except Paul. The Nazars of the Old Testament never allowed the razor to touch their head. The Aryan Rishis, the Yogis, the Sadhus of every kind wore and still wear their hair long. The initiates of Tibet do the same. In Europe, the Greek and Russian clergy alone, along with their monks, have preserved the wise habit, and the longevity of some of the last named is proverbial.

THE EFFICACY OF FUNERAL CEREMONIES

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 221-22]

TO THE WRITER OF THE "OCCULT FRAGMENTS."

DEAR SIR AND BROTHER,

In your article on "Devachan" you have explained at length the enjoyment that the Spiritual Ego in combination with the higher essence of the fifth principle, feels in a sort of rosy sleep extending over an enormous period. The Ego that takes its birth in Devachan, after the period of gestation, is unconscious of what passes here on earth to which it cannot be attracted. It is only the shell formed of the fourth and the lower remnant of the fifth principle that remains wandering in Kama-Loka, and it is this reliquiae that often makes its appearance under certain conditions in the Séance room of the Spiritualist. All this has been clearly taught in the "Fragments" which will help to dispel many a doubt. The information however that could be gathered from the "Fragments" does not explain how far the shell made up of the 4th and lower 5th is conscious of its past existence, and whether it consciously suffers for its past misdeeds in any shape. To the Hindus and Parsees again it is of the highest importance to know whether any obsequial ceremonies are of any the least benefit to this shell or to the Ego resting in Devachan. Enlightened reason rejects the idea that the blundering ceremonial acts performed mechanically could be of any avail to the disembodied portion of man, and yet the Parsees and the Hindus have to spend large sums of money from year to year to allay a superstitious dread lest they might unconsciously do injury to the departed soul. The funeral ceremonies are a real curse to the Parsee, and the middle classes are ground down by needless expenses which lie heavy upon them. Their civilization has been greatly retarded by this crushing superstition. It will therefore be no small boon to learn the opinion of the Occultists as to how far men on earth can if at all—benefit the four remaining principles of a deceased person.

At page 179 of the 4th volume of *The Theosophist* Mr. Chidambaram Iyer quotes a Shastra which says that “he who omits to perform Sradha on the anniversary of the day of death will be born a chandala a crore of times.”* This is evidently the writing of an uninitiated priest† who scarcely knew anything about the true doctrine of rebirths. But sentences like these sway the populace, and thoughtful persons for want of a correct knowledge of the occult teaching on this point are themselves troubled with doubts.

This subject very conveniently falls in with the subject of “Devachan” and the promised article on “Avitchi,” and I sincerely trust you will be good enough to enlarge upon this point as it is of the highest moment to the Asiatic races to know what their funeral ceremonies are really worth.

Yours fraternally,

“N. D. K.,” F.T.S.

The writer of the “Fragments” having gone to England, some time has to elapse of course before he can answer the questions. Until then as a student of the same school we may, perhaps, be permitted to say a few words upon the subject.

In every country, as among all the peoples of the world from the beginning of history, we see that some kind of burial is performed—but that very few among the so-called savage primitive races had or have any funeral rites or ceremonies. The well-meaning tenderness felt by us for the dead bodies of those whom we loved or respected, may have suggested, apart from the expression of natural grief, some additional marks of family respect for them who have left us forever. But rites and ceremonies as prescribed by our respective Churches and their theologians, are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moolah and the Priest, impressed with the fact that their physical welfare depended far more upon his parishioners, whether dead or alive, than the spiritual welfare of the latter on his alleged mediatorship between men and God, found the device expedient and good, and ever since worked on this line.

* The punishment, even if true, would not be so dreadful after all in this our age of enlightenment, when social equality and education is levelling all the castes.

† Most assuredly the threat does not come from an initiated Rishi.

Funeral rites have originated among the theocratically governed nations, such as the ancient Egyptians, Aryans, and Jews. Interwoven with, and consecrated by the ceremonies of theology, these rites have been adopted by the respective religions of nearly all the nations, and are preserved by them to this day; for while religions differ considerably among themselves, the rites often surviving the people as the religion to which they owed their origin have passed from one people to another. Thus, for instance, the threefold sprinkling with earth with which the Christian is consigned to the tomb, is handed down to the Westerners from the Pagan Greeks, and Romans; and modern Parseeism owes a considerable portion of its prescribed funeral rites, we believe, to the Hindus, much in their present mode of worship being due to the grafts of Hinduism. Abraham and other Patriarchs were buried without any rites, and even in Leviticus (chap. xix, 28) the Israelites are forbidden to “make any cuttings in your flesh for the dead, nor print any marks” upon themselves. In the same manner the oldest Zoroastrian books, the old and the new Desatir, with the exception of a few acts of charity (to the poor, not to the Mobeds) and the reading of sacred books, prescribe no special ceremonies. We find in the Book of the Prophet Abad (Desatir) simply the following:

154. A corpse you may place in a vase of aqua fortis, or consign it to the fire, or to the earth, (when cleansed of its Nasâ or dead matter).

And again:

At the birth of a child or the death of a relative, read the Nosk, and give something in the road of Mazdam (for Ormuzd's sake, or in charity).

That's all, and nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult standpoint, do such rites benefit in the least the departed soul. The correct comprehension of the law of Karma is entirely opposed to the idea.

As no person's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws—far wiser than those of the Christians—for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or aqua fortis (the latter the prevailing method of the Parsees in days of old) was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the “Pagans,” since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial ground. Too numerous interments within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. “Let the dead bury their dead”—were wise words, though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites or ceremonies at the death of either Zoroaster, Moses, or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

Though neither the Dabistan nor the Desatir can, strictly speaking, be included in the number of orthodox Parsee books--the contents of both of these if not the works themselves anteceding by several millenniums the ordinances in the Avesta as we have now good reasons to know—we yet find the first command repudiated but the second corroborated in the latter. In Fargard VIII, 74(233) of the Vendidad, Ahura Mazda's command: "They shall kill the man that cooks the Nasâ," etc., is thus commented upon: "He who burns Nasâ [dead matter] must be killed. Burning or cooking Nasâ from the dead is a capital crime,"* for: "Thereupon came Angra-Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the [immediate] cooking of corpses."† Ahriman being man's own ignorance and selfishness.

But as regards the rites observed after the funeral of the corpse, we find no more than this—a repetition of the injunction given in the Book of Abad (Desatir), "An Âthravan shall first go along the way and shall say aloud these victorious words: 'Yathâ ahû vairyo'—The will of the Lord is the law of righteousness. The gifts of Vohu-Manô [paradise; Vohu-Manô or Good Thought being the doorkeeper of heaven—see Farg. XIX, 31] to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king."‡

Thus while abrogating the Fersendajian usage of burning the dead among the devotees of Mah-Abad, Zerdusht the 13th (of the Persian prophets), who introduces many improvements and reforms, commands yet no other rites than charity.

* Fargard I, 17(63).

† Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of burning that was forbidden, but the burning before the corpse was empty, viz. before the inner principles had had time to get entirely liberated. As the aqua fortis was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.

‡ Fargard VIII, 19(49).

GAMBETTA'S EYE AND BRAIN

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 222-23]

Science in the face of her Parisian representatives was very much exercised, if not offended, lately, by what is viewed as an unpardonable freak of nature—we are not sure that we ought not to say disrespect—to the Academy of Sciences. It had been repeatedly declared that men of great intellectual powers were always possessed of large brains. The brain of Cuvier, the great French naturalist, weighed 1,829 grammes (over 60 oz.); that of Napoleon an ounce or two less; that of Byron 1,400, and that of General Skobeleff—1,427 grammes. Why should Gambetta's brain then, which had manifested one of the greatest intellects of the day, weigh less than 39 ounces, or 1,100 grammes? The great authority, Dr. Broca, was so disgusted that he is reported to have viciously remarked that had he been shown the cerebral organ of Gambetta, without knowing to whom it had belonged, he would have declared it to have filled the cranial cavity of a woman of extremely ordinary capacities. This impolite fling at the fair sex by the by, was uncalled for, since the quality of the brain is more important than its quantity, and Tiedemann and other anthropologists have shown, that the female brain, though smaller than that of the male, is far larger when compared with the size of the body. Anyhow there lay before the men of science the brain-matter of one of the greatest orators living, of a genius among the modern statesmen, and—it weighed 42 grammes less than that of his female cook!

Doctor Ivanofsky, of St. Petersburg, undertakes to solve the mystery.

It is evident, he says in a letter to the *Novoye Vremya*, that the weight of the brain, in its normal condition, i.e., free from organic pathological changes—has its importance and meaning. But—as Professor Syetchenoff has it in his work on *The Reflex Actions of the Brain**—even while admitting that the soul is not the product of the activity of the brain, yet, since in every case, the brain is the organ of the soul, that organ must change its quantity and even quality in accordance to the use and misuse it had been subjected to by the soul. Indeed, when viewed in this light the men of science will find that relatively speaking Gambetta's brain was not as light as it seemed to them, when weighed on their scales. The doctor goes further, and asserts that it can be proved that the said brain weighed no less than that of Byron and nearly equalled the brain of Skobelev.

To prove his assertion, Dr. Ivanofsky reminds the gentlemen of the science and the profane public that, to begin with, Gambetta had but one eye (the left one); and that as a direct consequence the nervous apparatus of the right missing eye, designed by nature for the reception, the transmission and the concentration of the rays of light and their projection into space—remained inactive for long years. Now this eye apparatus is composed, as everyone knows, of a retina, of the optic nerve and the optic centre in the brain. Its prolonged inactivity, that covered a period of thirty years in his case, must have unavoidably produced an atrophy of the cerebral optical centre, which atrophy has naturally influenced greatly the subsequent weight of the brain-matter.

Leaving aside the retina and that portion of the optic nerve which had to be severed during the withdrawal of the brain from the cranial cavity, this atrophy of the optic cerebral centre of the right side alone, taking into consideration its long duration, must have shown a deficit of 120 grammes at the least in the weight of the brain.

* [I. M. Syetchenoff (1829-1905), renowned Russian physiologist whose basic work, mentioned above, was published in Russian in 1863 and 1866.—Compiler.]

Besides this fact giving us already as the absolute weight of Gambetta's brain 1,220 instead of 1,100 grammes, we have to consider likewise the deteriorating process of the illness that ended so fatally. As a well-known anatomist well remarks: “until more attention is paid to the condition of the blood vessels and to the quantity of the freely circulating serious liquid, which soaks through the brain or its vesicles—the weighing of the brain matter will prove itself of very little importance.” Thus taking into serious consideration Gambetta's long illness and the localization of the disease; as also his long abstinence from food, or rather the regular starvation he suffered from, for days before his end, it will be found that his brain must have necessarily exhibited the symptoms of the greatest want of blood in it. This, then, if we remember still further that the quantity of blood and serous liquid that had filled the brain and vesicles, was neither ascertained nor weighed, would show an extra deficit of 200 grammes, which, accounting for its abnormal lightness, will give us as the absolute weight of Gambetta's brain 1,420 grammes, viz., a few grammes more than that of Byron's and a few grammes less than the weight of Skobelev's brain.

The decision upon the worth of this scientific explanation is left with those who have made the study of the human brain and eye their specialty. We simply publish the hypothesis.

SWAMI DAYANAND—A FREETHINKER

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 224]

“O Lord, protect me from my friends, and I will myself take care of my enemies!”—was the daily prayer of a philosopher. We do not know whether our irascible ex-ally will repeat the exclamation upon reading the laudatory quotation of himself in The Arya for May (page 63). Probably not, for he does not read English.

But we feel ready to wager a good deal, that were the Swami as learned in the Queen's English as he is in Sanskrit—there would be a libel suit brought by this uncompromising theist against our indiscreet contemporary—The Arya.

So eager are our good friends of the Lahore Samaj to jump at the smallest straw that trembles threateningly in the air in our direction, that, rather than miss an opportunity of making ugly faces at the Theosophists, they will republish equivocal compliments to the address of their Founder, and compromise their own work and its leader. We offer a specimen.

The Madras has the following about our Swamiji: “We are glad to learn that Swami Dayanand Saraswati is busily engaged in exposing the misleading and degrading mythology and the mischief of the hereditary Brahmins. In spite of our disagreement with Dayanand Saraswati, we think that he will do more good to India than the pandering Theosophists can ever hope to do. If India had more of such men, Freethought would very easily spread over all India.”

We have italicized the sentence republished with such an unsophisticated naïvete by the Swami's chelas, who do not seem to entertain the remotest conception that they have thereby introduced their Guru in a new light before the public—that of a Freethinker. We agree, however, entirely with the remark. Reaction from crude anthropomorphism is sure to bring in the long run among the educated youth of India disgust, and finally freethought. But there is something too charmingly ludicrous in the idea that for the pleasure of throwing into our teeth the epithet of “pandering Theosophists,” they should thus be dishonouring in their own organ the work of their “Swamiji” and virtually admitting that his efforts are breeding no better than freethought. Verily, foolish must be that bird that soils its own nest!

Dear child of the Vedic lore; the uninitiated public may now well wonder, whether you are an organ of the theistic Aryas, or simply the servile copyist and advertiser of the Madras Freethought. Now, really, we can never show ourselves sufficiently thankful to the dear little innocent, for the amusement it has afforded us with its unconscious self-immolation. We propose that Mr. Bradlaugh's Secular Societies should call for a vote of thanks to the editors of The Arya.

**ZOROASTRIANISM IN THE LIGHT
OF OCCULT PHILOSOPHY**

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 224-26]

The following letter having been sent to us from a Parsee gentleman, we publish the paragraphs containing his queries seriatim as in the original, but separating them with a view of making our answers more comprehensible. This arrangement, we hope, will always simplify the work and help the reader to a far clearer understanding of both the questions asked and the answers given, than it would, had we published the letter without any break whatever, or answered the queries as usually done, by referring the readers to footnotes.

Will you or any of your contributors tell me whether Zoroastrianism, regarded from the standpoint of Occult philosophy, is in itself monotheism, pantheism, polytheism or atheism? I have not been able to ascertain it from the learned lecture of Col. Olcott on the “Spirit of Zoroastrianism.”*

The answer depends upon how the question is put. If we are asked what is Zoroastrianism—loosely and indifferently referred to as Magianism, Mazdaism, Fire-worship and Parseeism, then we answer—“it is all that which you say.” It is “monotheism, pantheism, polytheism,” and even—“atheism,” when placed in contradistinction to modern theism—its respective qualifications depending upon the epoch named. Thus, if we had to describe broadly the origin of this religion from the standpoint and upon the authority of the Occult teachings, we would call it by its original, primitive name, that of Magianism.

* [Reference is here to Col. Olcott's remarkable lecture on “The Spirit of the Zoroastrian Religion,” delivered at the Town Hall in Bombay, Feb. 14, 1882. Vide Vol. II, p. 449, of the present Series, for further data—Compiler.]

Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse, and guide the tottering steps of the nascent human races, that awake anew to life on every planet in its turn, after its periodical “obscurations.” It goes as far back as the days of our local Manvantara, so that the seeds sown among the first “root-race” began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the third* into what is known among Occultists as the “Tree of Knowledge” and the “Tree of Life”—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians. But we can inform our correspondent of the following; Magianism, in the days of its full maturity and practice,† and long ages before the first of the twelve great religions, its direct offshoots—mentioned and feebly described by Muhsin-Fani in the *Dabistan*—

* One who has studied the “Fragments of Occult Truth” knows that our present race is the fifth, and that we have two more to pass through before we reach our end—on this planet

† “Throughout the Middle Ages nothing was known of Mazdaism, but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences,” says James Darmesteter [p. xv of *Introduction to Vendidad*, in *SBE*, 2nd ed., Oxford, 1895], who knows as much as his exoteric science will permit him of the former; but being wholly ignorant of esoteric sciences, knows nothing of the latter at all and therefore blunders greatly. One could not be a Magha, a Magus-priest, without being, at the same time, what is now known under the vulgar term of “Magician.” But of this later on.

—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hushang, which, according to Sir W. Jones, “was long anterior to that of Zeratusht,”* the prophet of the modern Parsees—that religion, as we can undeniably prove, was, “Atheism.” At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati (of the Charvaka) and the modern Advaites, all alike, nastikas or atheists. Assuredly no doctrine about a personal God, a gigantic man and no more—(though a number of so-called divine beings were and are still recognized)—was ever taught by the true Magi.†

* Asiatic Researches (Calcutta, 1790), Vol. II, pp. 48 49.

† Let it not be understood that we here speak of the “Magi” in general, whether we view them as one of the Medean tribes(?) as some Orientalists (Darmesteter for one), relying upon a vague statement of Herodotus, believe, or a sacerdotal caste like the Brahmans—as we maintain. We refer but to their initiates. The origin of the Brahmans and Magi in the night of time—is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the “Airyana-Vaêgo,” the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large as to have to restrict admission; the “half adepts” going back to the world, marrying and laying the first foundation of the “left-hand” science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the True ones become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants—the imperium in imperio—remaining celibates, the exoteric priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom, scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively--Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit so strenuously denied, of the heirs of the primitive Magi, of the Vedic Magha and the Greek Magos—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana

Hence Zoroaster—the seventh prophet (according to the Desatir, whose compilers mixed up and confused the fourteen Zaro-Ishtars,* the high priests and initiates of the Chaldean worship of Magian Hierophants—the thirteenth)—would be regarded as an atheist in the modern sense of the word. All the Orientalists with Haug at their head agree to say that in the oldest, or the second part of the Yaśna, nothing is said or fixed of the doctrine regarding God, nor of any theology.

The lecture has elucidated many obscurities and absurdities in the Avesta, from the standpoint of Occult philosophy. But they are so few that the youths whom the Colonel took to task, have, I am convinced, become no wiser. Can anyone tell me whether the Colonel meant that in order to understand their religion, the Parsee youths should study Yogism and Occultism?

Our President never meant that they should practice “Yogism.” All that he urged upon them was, that before they scoffed at their own religion, of which they knew so little, and became either modern agnostics or out-and-out corporealists, they should study Zoroastrianism as a philosophy, and in the light of esoteric sciences—which alone could teach them the truth by giving the correct version of the meaning of the various emblems and symbolisms.

The learned Colonel said the Parsees are the heirs of the Chaldean lore, and that the Chaldean and the Hebrew Kabala would throw considerable light on the meaning of the Avesta. Can anyone tell me where and in what language these books are to be found, and whether these works are not also so much allegorical as to require the aid of Occult philosophy to understand their true meaning?

The Lecturer stated a fact. More even than the Brahmans, are the Parsees heirs to Chaldean wisdom, since they are the direct, though the latest, offshoots of Aryan Magianism.

* See *Isis Unveiled*; Vol. II, pp. 128-29.

The Occultists are very little concerned with the apparent difficulty that the Magian “Chaldees” with all their priests and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Aryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word “Chaldean” does not refer merely to a native or an inhabitant of Chaldea, but to “Chaldeism,” the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldean wisdom, “the light which shineth in darkness,” though (modern) “darkness comprehended it not,” and the Parsees themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original keynotes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the Gematria, Notaricon, and Themura.* When speaking of the Kabala, the Lecturer meant by it, the universal, not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word “Kabala” is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old systems handed down by oral transmission, and is very nearly allied to the Sanskrit “Smriti” and “Sruti,” and the Chaldaic “Zend.”†

* The Jewish methods of examining the Scriptures for their hidden meaning.

† Of course, as found out by the Orientalists, the word “Zend” does not apply to any language, whether dead or living, and never belonged to any of the languages or dialects of ancient Persia (See Farhang-i-Jahângîr the Persian dictionary.) It means, as in one sense correctly stated, “a commentary or explanation,” but it also means that which the Orientalists do not seem to have any idea about, viz., the “rendering of the esoteric into exoteric sentences,” the veil used to conceal the correct meaning of the Zen-(d)-zar texts, the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them—according to the locality—Zend-zar and Brahma or Dew-Bhashya.

There would be little use for the Parsee or Hindu beginner to study only the Hebrew or even the Chaldean Kabala, since those works upon them which are now extant are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the Zend-Avesta and the Brahmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanskrit scholars. They could get the esoteric meanings and the names of the works needed from some advanced chelas of our Society.

The Colonel recommends the translating of prayers. Does he mean that the translations of prayers in their present state will better enlighten the youths? If not, then does he imply that the meaning of the whole Zend-Avesta can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the true meaning of even a few of the most important symbolisms—generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, e.g., which plays such an important part in Parsee ceremonies*—the “Parsee youth” would acquire thereby the key to the true philosophy that underlies their “wretched superstitions and myths,” as they are called by the missionaries who would fain force upon the world their own instead.

* Compare the so-called “Akkadian formulae of exorcism” of the earliest period known to the Orientalists to which the collection of charms and amulets belong (in truth very late periods) with most of the injunctions found in Vendidad (Fargard XIII) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verse 49(163) of the same Fargard, for instance, which says: “For no house could subsist on the earth made by Ahura [in this case the “house”—not the earth—made by Ahura], but for those two dogs of mine, the shepherd's dog and the house dog”—cannot refer really to these animals.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsees to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in Zend-Avesta, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist “to our knowledge,” but an esoteric Buddhist, rejecting a personal God. Nor was genuine prayer—i.e., the exercise of one's intense will over events (commonly brought about by blind chance) to determine their direction ever repugnant to him. Even prayers as commonly understood, are not “repugnant” in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc.

The commentary made on it (Saddar, 31) is absurd and ridiculous. It is not, as it says, that “not a single head of cattle would remain in existence but for the dogs”—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angra-Mainyu, mutually destroy themselves physically and spiritually, but for the presence of the “dogs”—the two highest spiritual principles. The dog Vanghâpara (the hedgehog, says the commentator!) “the good creature among the creatures of the Good Spirit that from midnight [our time of ignorance] till the sun is up [spiritual enlightenment] goes and kills thousands of the creatures of the Evil Spirit” (Farg. XIII, 1) is our spiritual conscience. He who “kills it” (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the seven dogs described—as the “blue,” the “yellow,” the “spotted,” etc., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the “formulae of exorcism” so-called of the Akkadians is full of references to the seven evil and the seven good spirits which are our principles in their dual aspect.

By “prayer” he means—WILL, the desire or command magnetically expressed that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the Avesta are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never “prayed” but went to “meet the sun” in the vast space of heavens, and bringing down with him “the science of the stars, pressed the earth with the golden seal” and forced (thereby) the Spenta Armaiti (the Genius of the Earth) to stretch asunder and to bear flocks and herds and men (Fargard II, 10).

But since not everyone knows in our day, “the science of the stars,” nor are there many Zend scholars, the best course to be pursued is to make at least a beginning by having the “prayers” translated. The Lecturer, as far as we are aware, did not mean to advise anyone to believe in, or “act upon,” the modern prayers in their present liturgic, exoteric form. But it is just because they are now muttered parrot-like, remaining incomprehensible to the great majority, that they have to be either correctly rendered, or, bringing on finally indifference and disgust, that they have to be abandoned very soon to utter oblivion. The word “prayer” received its modern significance of a supplication to a Supreme or some inferior divine being, only when its once widely known and real esoteric meaning had already become clouded with an exoteric veil; after which it soon disappeared enshrouded beneath the impenetrable shell of a badly digested anthropomorphism. The Magian knew not of any Supreme “personal” individuality. He recognized but Ahura—the “lord”—the 7th Principle in man—and “prayed,” i.e., made efforts during the hours of meditation, to assimilate with, and merge his other principles—that are dependent on the physical body and ever under the sway of Angra-Mainyu (or matter)--into the only pure, holy and eternal principle in him, his divine monad. To whom else could he pray? Who was “Ormuzd” if not the chief Spenta-Mainyu, the monad, our own god-principle in us?

How can Parsees consider him now in the light of the “one Supreme God” in dependent of man, since even in the sorry remnants of the sacred books of Mazdaism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man), and his frequent failings. He is addressed as the “maker of the material world” in every question put him by Zarathushtra. He invokes Vayu (the Holy Ghost of the Mazdeans), “the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,”* for help against Angra-Mainyu; and, at the birth of Zarathushtra he entreats Ardvî-Sûra Anâhita† that the newly-born should not abandon but stand by him in his eternal struggles with Ahriman.

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 240-244]

The offers made by Ahura-Mazda to Yima (the first man) to receive instruction from him are rejected. Why? Because,” as he answers, “I was not born, I was not taught to be the preacher and the bearer of thy Religion”‡ No, he was not born, the Occult Science tells us, for from whom could he have been born since he was the first man (let the modern anthropologists and physiologists explain if they can). But he was evolved from a pre-existing form, and such had no need as yet of the laws and teachings of his 7th Principle. The “Supreme” and the “Almighty” remains satisfied! He makes him only promise that he will take care of his creatures and make them happy, which promise is fulfilled by “the son of Vîrangvant.” Does not this show that Ahura-Mazda is something which can be explained and defined only by the Occult Doctrine?

* Yashts, XV, 3.

† Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardvî-Sûra Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Sarasvati (the Brahmanical goddess of Secret or Occult wisdom) are identical Where is the philosophy of the Supreme God, “the omnipotent and omniscient ALL” seeking for the help of his own creature?

‡ Fargard II, 3(7).

And wisely does it explain to us that Ahura is our own inner, truly personal God and that he is our Spiritual light and the “Creator of the material world”—i.e., the architect and shaper of the Microcosm—Man, when the latter knows how to resist Angra-Mainyu, or Kama—lust or material desires—by relying on him who overshadows him, the Ahura-Mazda or Spiritual Essence. The latter invokes “Vâyü,” who, in the Mazdean occult sense, is the Universal, as he is, the Individual, light of man. Hence his prayer to “Vâyü,” that Zarathushtra, the being who will teach truth to his followers, should side with him, Ahura, and help him to fight Ahriman, without which help even “He” (our 7th Principle) is powerless to save man from himself; for Ahriman is the allegorical representation of the lower human principles, as Ahura-Mazda is that of the higher. Then, think of the symbolical allegory in Yima, the representative of the first unborn human race of this, our Fourth Round.* It is too spiritual, too unacquainted with evil upon its first reawakening to life, to be yet in need of the truths of the sacred science, the common foundation of all the great religions. Hence “the great shepherd,” Yima, refuses Ahura's instructions, for Ahriman is so far powerless over the innocence of infancy, irresponsible and unconscious of moral and physical danger. He “keeps (spiritual) death and disease away” from his people, and “enlarges three times the earth”; for the root-race multiplies and “shoots off seventy times seven branch-races.” But Zarathushtra accepts and worships Ahura-Mazda in the Vendidad and elsewhere, because this prophet in the generic sense of the name is the representative of the latter portion of the second race. And now let the Parsee mathematicians calculate how long ago lived the first Zara-Ishtar, or Zoroaster; and let them study the real Mazdaism, not the later excrescences with which it became overgrown throughout the cycles of the ages and races. Which of the Zarathushtras was the real lawgiver of the Chaldean Mazdaism? Surely not he, to whom Ahura-Mazda says: “The fair Yima . . .

* See “Fragments of Occult Truth.”

O holy Zarathushtra, he was the first mortal, before thee . . . with whom I, Ahura-Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathushtra.”* Teaching the law of Zarathushtra to the same Zarathushtra, and ages before that Zarathushtra was born, reminds one of Moses made to narrate in his Pentateuch his own death and burial. In the Vendidad, if Ahura is “the Creator of the material world,” i.e., the Microcosm man, Yima is the real creator of the earth. There, he is shown—master of Spenta Ârmaiti, the Genius of the Earth, and he, by the power of his innate untaught light and knowledge, simply for the absence of Angra-Mainyu—who comes later on—forces “the earth to grow larger and to bear flocks and herds and men at their will and wish, as many as he wished.”† Ahura-Mazda is also the Father of Tistrya, the rain-bestowing god (the 6th Principle) that fructifies the parched soil of the 5th and 4th, and helps them to bear good fruit through their own exertions, i.e., by tasting of Haoma, the tree of eternal life, through spiritual enlightenment. Finally and undeniably Ahura-Mazda being called the chief and father of the six “Ameshâ Spentas”—or of the six principles of which he is the seventh, the question is settled. He is “Ahura” or rather Asura—the “living spirit in man,” the first of whose twenty different names he gives as “Ahmi,” “I am.” It was to impress upon his audience the full importance of the recognition of, and reliance upon (hence that of addressing it in “prayer”), this one God from whom proceed and in whom are centered Humate, Hukhte, and Huvareshte,‡ the sublime condensation of all human and social law, that Colonel Olcott recommended to the “Parsee youths,” the study of their prayers. It is very likely, as Darmesteter thinks, that “Herodotus may have heard the Magi sing, in the fifth century B.C. the very same gathas which are sung nowadays by the Mobeds in Bombay”; but it is most unlikely, that sung as they are now, they are anything better than the “shells” of the old gathas, the animating spirit having fled from them, never to return unless forcibly recalled by the resurrecting potentiality of the “Occult Sciences.”

* Fargard II, 2(4).

† Fargard II, 11.

‡ Purity of speech, purity of action, purity of thought.

Will the learned Colonel be so kind as to say whether in his opinion, it does not appear that the Zend-Avesta represents the genuine dictates of Zoroaster, or that it contains extreme mutilations and additions made before it was written and after it was written?

We think we can, for the Colonel's opinions are ours, having studied under the same Master and knowing that he shares in the same views, namely, that the Zend-Avesta represents now only the general system, the dead letter, so to say, of the dictates of Zoroaster. If the Orientalists agree that the bulk of the Avesta is pre-Sassanian, nevertheless they do not, nor can they, fix a definite period for its origin.

As well expressed by Darmesteter, the Parsee "sacred books are the ruins of a religion." The Avesta revised and translated into Pahlavi by Ardeshir Babagan is not the Avesta of modern Parseeism, with its numberless interpolations and arbitrary commentaries that lasted until the last days of the Sassanian dynasty; nor was the Avesta of Ardeshir identical with that which was brought out and given to Gushtasp by Zara-Ishtar (the 13th prophet of the Desatir); nor that of the latter quite the same as the original Zend, although even this one was but the exoteric version of the Zen-Zara doctrines. As shown by Burnouf, the Pahlavi version is found nearly in every case to wander strangely from the true meaning of the original (?) Zend text, while that "true meaning" wandered (or shall we say--was veiled?) as greatly from the esoteric text. This, for the good reason that the Zend text is simply a secret code of certain words and expressions agreed upon by the original compilers, and the key to which is but with the initiates. The Western scholars may say: "the key to the Avesta is not the Pahlavi but the Vedas"; but the Occultist's answer is: "aye; but the key to the Vedas is the Secret Doctrine." The former assert correctly enough that, "the Vedas come from the same source as the Avesta"; the students of Occultism ask: "Do you know even the A B C of that source?"

To show that the Occultists are justified in their disrespectful remark, it suffices to give one instance. In §7 of Introduction (ch. iv) to Part I of the Zend-Avesta—the Vendidad Mr. J. Darmesteter has the following remark:

“The Ancestors of the Indo-Iranians had been let to speak of seven worlds, the Supreme God was often made sevenfold, as well as the worlds over which he ruled . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, only one of which is known and accessible to man, the one on which we live, namely, 'hvaniratha'; which amounts to saying that there are seven earths.” The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be shared by those of our readers who neither are Chelas nor have read the “Fragments of Occult Truth.” But we leave it with the “lay chelas” and others to judge whether this sevenfold division (see Fargard IX) is not the A B C of the Occult Doctrines. The agreement found between the statements of Plutarch and Anquetil's translation of the Avesta, only shows the correctness of the latter; it does not at all prove that Plutarch gave the true version of the secret meaning of the Zoroastrian religion. Well may Sir W. Jones have exclaimed that the Avesta of Anquetil, so full of silly tales, and laws so absurd, could not be the work of such a sage as Zoroaster!

The first Zara-Ishtar was a Median, born in Rae, say the Greeks, who place the epoch in which he flourished five or six thousand years before the Trojan war; while according to the teachings of the Secret Doctrine this “first” was the “last” or seventh Zarathushtra (the 13th of the Desatir)—though he was followed by one more Zuruastara or Suryâchâria (later, owing to a natural change of language transformed into Zuryaster and again into Zarathushtra), who lived in the days of the first Gushtasp (not the father of Darius though, as imagined by some scholars).*

* It is now an exploded theory that showed King Vistaspa—or Gushtasp) as identical with the father of Darius, hence as flourishing 600 B.C. Vistaspa was the last of the line of the Kaianian princes who ruled in Bactriana; and Bactriana was conquered by the Assyrians 1200 B.C. Our earlier Zend scholars are guilty of more than one such gross mistake. Thus Hystaspes is made in History to crush the Magi, and reintroduce the pure religion of Zoroaster, as though those were two distinct religions; and at the same time an inscription is found on the tomb of Darius or Darayavush, stating that he (the crusher of Magianism!) was himself, “teacher and hierophant of magic,” or Magianism! (See *Isis Unveiled*, Vol. II, pp. 141-42).

The latter is very improperly called “the founder” of modern Monotheistic Parseeism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shiz, to the Mt. Zebilan in the cave, whither proceeded the initiates of the Magi; and upon emerging from it to have returned with the Zend-Avesta re-translated once more and commented upon by himself. This original commentary, it is claimed, exists till now among other old works in the secret libraries. But its copies--now in the possession of the profane world, bear as much resemblance to it as the Christianity of today to that of its Founder. And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do not they do so? We answer: “because—very few will believe it in this our age.” Instead of benefiting men they would but hurt the devotees of those truths. And as to giving to the world more information about the locality known as Airyana-Vaêgo, we need point but to the sentence in Fargard I, in which we find Ahura-Mazda saying to Spitama “the most benevolent”—that he had made every land even though it had no charms whatever in it—dear to its dwellers, since otherwise the “whole living world would have invaded the Airyana-Vaêgo” (I. 2).*

* Why do we find Zoroaster in the Bundahish offering a sacrifice in “Irân-Vêg”—distorted name for Airyana-Vaêgo, and where or what was this country? Though some Orientalists call it “no real country,” and others identify it with the basin of the Aras, the latter has nothing to do with Airyana-Vaêgo. The last Zarathusht may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly reborn religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyana-Vaêgo (the true “seed of the Aryas,” who were then all that was noble and true) which place is identical with the Sambhala of the Hindus and the Arhats, a place now regarded also as mythical. In Fargard II, 21(42), Ahura-Mazda calls together “a meeting of the celestial Yazatas,” and Yima, the first man, “of the excellent mortals,” in the Airyana-Vaêgo—“in the far off lands of the rising sun,” says the Book of Numbers of the Chaldees, written on the Euphrates. Those of the Parsees who have ears, let them hear, and—draw their inferences; and, perchance, it may be also found that the Brahmans who came from the North to India bringing with them all the learning of secret wisdom came from a place still more northward than lake Mânasa-sarovara.

[In the Sacred Books of the East, edited by Max Müller, the spelling of the above-mentioned country is given as Aîrâm-vêg in the text of the Bundahish, the references being: XII, 25; XIV, 4; XX, 13, 32; XXV, 11; XXIX, 4, 5, 12; XXXII, 3.—Compiler.]

Hence unable to satisfy entirely our readers, we can say but very little. If our opinion can in any way help our correspondent, we are ready to share it with him and say, that Zend scholars and Orientalists notwithstanding, it is our belief that not only have the Persian theologians of the latter portion of the Sassanian dynasty disfigured entirely their sacred books, but, that owing to the presence of the pharisaical element and the Rabbis during the pre-Christian as well as post-Christian periods in Persia and Babylonia, they have borrowed from the Jews at least as much as the latter have borrowed from them. If the sacred books of the Pharisees owe their angelology and other speculations to the Babylonians, the modern Avesta Commentaries owe the Jews undeniably their anthropomorphic creator, as well as their crude notions about Heaven and Hell.

The learned Colonel will be doing a great favour to the Parsees, if he will consent to say what he thinks of the following from *The History of the Conflict between Religion and Science*, by W. Draper:

“Persia, as is the case with all empires of long duration, had passed through many changes of religion. She had followed the Monotheism of Zoroaster; had then accepted Dualism, and exchanged that for Magianism. At the time of the Macedonian expedition, she recognized one universal Intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form.

“In the latter years of the empire, the principles of Magianism had gradually prevailed more and more over those of Zoroaster. Magianism was essentially a worship of the elements. Of these, fire was considered the most worthy representative of the Supreme Being.” (Pages 15-16.)

Colonel Olcott would probably answer that Professor Draper was right with regard to the many phases which the great religion of Persia—if we have to call it thus—had passed. But Draper mentions by name only Monotheism, Dualism, Magianism—a kind of refined Viishtadvaitism—and Fire or element worship, whereas he might have enumerated the gradual changes by the dozen.

Moreover, he begins his enumeration at the wrong end. If Monotheism has ever been the religion of the Parsees at any time, it is so now, not then, namely in the Zoroaster period.

The Zend-Avesta, with some exceptions, contains nothing essentially different from what the Vedas contain. The gods, the rites, the ceremonies, the modes of prayers, and the prayers themselves, are but a reflex of the Vedas. Surely then when Zoroaster dissented from the Brahmans, it could not be merely to adopt the same pantheism or polytheism in a different language. The teaching of Zoroaster must necessarily be something quite different. Some may say he dissented from the idol worship of the Brahmans; but I think history can prove that the Brahmans were idolaters before they left Ariana. Does it not rather appear that the Magians who followed Zoroastrianism, copied everything from their close neighbours the Brahmans and muddled it up with the current and easily reliable name of Zoroaster, forgetting, perhaps, under the sway of altered popular superstitions of the age, the true teaching of Zoroaster. The learned Colonel or yourself, or any of your contributors, whose learning is, I may say without flattery, very enviable, will be doing a great service to the Parsees, if he will kindly say what he thinks the true teaching of Zoroaster was.

Enough is said, we believe, in our preceding statements to show what we honestly think of “the true teaching of Zoroaster.” It is only in such rare non-liturgical fragments as the Hâdhôkht Nask for instance, that the true teachings of Zarathushtra Spitama, or those of primitive Magianism may yet be found, and even these have to be read as a sacred code to which a key has to be applied. Thus, every word in the tenets given in the Hâdhôkht and relating to the fate of our soul after death, has its occult meaning. It is not correct to say even of the later versions of the Zend-Avesta that its gods, prayers, and rites are all “but a reflex of the Vedas.” Neither the Brahmans, nor the Zoroastrians have copied one from the other. With the exception of the word Zeruana in its later meaning of “Boundless” time, instead of the “Boundless” Spirit, the “One eternity,” explained in the sense of the Brahmanical chakra or endless circle, there is nothing borrowed from the Vedas. Both the Vedas and the Zend-Avesta originating from the same school, have naturally the same symbols, only very differently explained, still—having the same esoteric significance.

Professor Max Müller, speaking of the Parsees, calls them “the disinherited sons of Manu”; and declares elsewhere, that the Zoroastrians and their ancestors started from India during the Vaidik period, which “can be proved as distinctly as that the inhabitants of Massilia started from Greece.”* We certainly do not mean to question the hypothesis, though as he gives it, it is still but a personal opinion. The Zoroastrians have, undoubtedly, been “settled in India before they immigrated into Persia” as they have ages later, returned again to Aryavarta, when they got indeed “under the sway of altered popular superstitions, and forgot the true teachings of Zoroaster.” But this theory cuts both ways. For, it neither proves that they have not entered India together and at the same time as the first Brahmans who came to it from the far north; nor that the latter had not been “settled” in Persia, Media, Babylonia and elsewhere before they immigrated into the land of the Seven Rivers. Between Zoroaster, the primeval institutor of “Sun” worship, and Zarathushtra, the primeval expounder of the occult properties and transcendental powers of the divine (Promethean) Fire, there lies the abyss of ages. The latter was one of the earliest hierophants, one of the first Athravans (priests, or teachers of “fire”), while the Zoroaster of “Gushtasp” was living some 4,000 years B.C. Indeed, Bunsen places Zoroaster at Bactria and the emigration of the Bactrians to the Indus at 3784 B.C. And this Zoroaster taught, not what he had learned “from,” but with, the Brahmans, i.e., at Airyana-Vaêgo, since what is identical with Brahmanical symbology is found but in the earlier Vedas, not in any of the later Commentaries; it may be even said of the Vedas themselves, that though compiled in the land of the Seven Rivers, they existed ages before in the north. Thus if anyone is to be blamed for getting under “the sway of altered popular superstitions” of the Brahmans, it is not the Zoroastrians of that age, but indeed Hystaspes who, after visiting “the Brahmans of Upper India,” as Amianus tells us†—and having been instructed by them, infused their later rites and ideas into the already disfigured Magian worship.

* Chips from a German Workshop, Vol. I, p. 84 (ed. 1881).

† [Ammianus Marcellinus, History, Bk. XXIII, ch. vi, 32.]

Hargrave Jennings, a mystic, has eulogized fire as being the best symbol of worship, but he says nowhere that the fire symbol, directly worshipped in its own name and as one of the created elements, as is done in Zend-Avesta, is in any way defensible. The learned Colonel, in his lecture on the Spirit of Zoroastrianism, defends fire-worshippers, but does he really understand them as offering direct prayer as above stated? Fire-worship is borrowed from the Vedas.

We think not. Fire-worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which, as Occult Science teaches, the active and passive productive powers of the universe are respectively centered. Says Hippocrates (De Diaete, Book I, iii): "All living creatures . . . animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean Fire and Water . . . Father fire gives life to all things, but Mother water nourishes them." Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told, that there never was a religion but paid reverence to the Sun and Fire as the fittest emblems of Life, hence—of the life-giving principle; nay, that there is not, even at present, one single creed on our globe (including Christianity) but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Parsee Mobeds and the Christian Clergy lies in this: the devotees of the former being profoundly attached to their old religion—though they may have forgotten its origin—have honestly left exoteric Zoroastrianism standing before the jury of the world, who judges on mere appearances—unveiled in its apparent nakedness; while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened, until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the old Vaidik, the Zoroastrian and the Jewish creeds down to modern Christianity, the illegitimate and repudiated progeny of the last, sprang from archaic Magianism, or the Religion based upon the knowledge of Occult nature, called sometimes Sabaeism—the "worship" (?) of the Sun, moon, and stars. See what Evan Powell Meredith in his Correspondence, touching the Divine Origin of the Christian Religion, with the Vicar of Whaplode, says:

Your Sacred Books, Sir, are replete with phrases used in fire-worship and with narrations of the appearance of a fire god. It was as a flame of fire that the Jewish Deity first appeared to Moses. It was as fire he gave the law on Mount Sinai. It was the God that answered as fire, who was to be the true God in the contest held between Elijah and the prophets of Baal. It was as fire the same God answered his servant David. The altar of incense displayed this fire. The same fire, with incense—a perfume used by heathens in their worship—was carried by the priests in their censers; and this fire, once, miraculously killed some of them . . . All the burnt-offerings of the Jews, like those of other nations, originated in fire-worship, the worshippers supposing that the god of fire devoured their sacrifices, as food, whether vegetable or animal, human or bestial. In “a chariot of fire, and horses of fire,” precisely like the heathen chariot and horses of the sun, Elijah went up to heaven. We are told that Jehovah went before the Jews “as a consuming fire”; and we are assured, not only by the Jew, that his Jehovah Aleim is “a consuming fire” even a jealous God (or, as some translate the latter expression, the burning God . . .) but also by the Christian, that his Theos of Zeus (Ioue, love, love, Jupiter, etc.) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple of Vesta, or of Minerva (Isa., xxxi, 9), and as a still more remarkable proof of the identity the Jewish fire-worship, with that of the Gentiles, we find that the fire of Jehovah, on the brazen altar, was to be kept always burning— was never to be allowed to go out (Lev., vi, 13). Precisely in like manner was the sacred fire kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving this holy fire. In the temple of Ceres and of Apollo the sacred fire was always kept burning. The preservation of the fire in the temple of Minerva was entrusted to a number of young women, just as the vestal Virgins were charged with the preservation of the sacred fire in the temple of Vesta under penalty of death, if they allowed this precious fire to be extinguished. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Siculus tells us that it was derived by the Romans from the Greeks, and by them from the Egyptians [who borrowed it from the Chaldees]. There is very little doubt that it is nearly as old as Sun-worship, and that fire, when worshipped, was originally regarded as an emblem of the Solar Deity. All the ancients imagined the god to be a body of fire. By all his worshippers he was considered to have existed from Eternity, and to have created, not only all other luminous bodies but the whole Universe.

He was thought to be the “father of lights,” and to have all other luminaries, such as the Moon, stars, and so on under his control and guidance. As a Creator, he was called Helios Demiourgos—the Sun-creator or the Solar Creator. In the Psalms, as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity in a vast number of instances which you will find in the sequel (Vide Vossius, *De orig. ac progr. idol.*, lib ii, c. 5. Bochart, *Canaan*, lib. ii, c. 5). As Governor of-the Celestial Bodies, thought by the ancients inferior gods, the Helio-Deity of the Bible is continually called “God of Hosts,” “Lord of Hosts,” “Lord God of Hosts,” etc. (Jehovah Tsabaoth, Alei Tsabaoth.) Wherever the God of Hosts is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun [the Lord of the Host of Stars]. We often read of the light, glory, and shining of the God of Hosts, such as—”O Lord God of Hosts, cause thy face to shine” (Psalms, lxxx, 3, 4, 7).

We invite our correspondent, if he wants to trace in the Ritualism of modern Christian theology the old Fire-worship—to read *The Rosicrucians*, by Hargrave Jennings, with more attention than he had hitherto done. Fire is the essence of all active power in nature. Fire and water are the elements to which all organized and animated beings owe their existence on our Earth, at any rate, the sun is the only visible and undeniable Creator and Regenerator of life.

If one should take a cursory glance through the Spiegel-Bleeck translation of *Zend-Avesta*, he will find that the portions in languages other than Zend are marked in italics. He will also find that in common with several others, all the penitential portions in the *Avesta*, without exception, are also in italics, indicating that the portions and the doctrine they contain, were introduced at a very late period. Will the learned Colonel or yourself, or any of your contributors, kindly say what Zoroastrianism looks like when divested of the doctrine of penitence? And when further divested of all that has been copied by the Magians from the *Vedas*, I think nothing worth knowing remains.

We would put the last sentence otherwise, and say that “divested of its few remaining non-liturgical fragments,” and a few *Fargards* and *Yashts* explained esoterically, nothing worth knowing can be found in the *Avesta* as it stands at present. Prodicus and some of the early Gnostics were the last who had in their possession some of the secret books of Zoroaster.

That those “secret” books were not the Avesta in its present form, can be proved by the non-attractiveness of its texts which have nothing in them, as explained now, to fascinate the mystic. Prodicus had the secret code as well as the key to it. A few of the adepts of ancient Magianism existed and were known publicly in those days, since Clemens Alexandrinus speaks of those who follow the heresy of Prodicus and “boast of possessing the secret books of Zoroaster.”*

You have often said, and your Theosophist brothers have also said, that the Christians live in a house of glass, and that the Theosophists know what the Christians are. The same is said of Zoroastrianism, Hinduism, and Buddhism. But we are never told what the Christians really are or what their true teaching should be. Do Theosophists think that such general remarks without the slightest attempt to support them by proofs better than those furnished by ordinary histories, will in any way serve any purpose? If the arguments should be any other than founded upon Occult philosophy, then I think the difficulties in your way should prove similar to those that have beset and deterred the Christian missionaries in India.

The followers of every one of the present great exoteric religions “live in a house of glass.” The impeachment is pretty well proved, we should say, by their respective inhabitants having nigh broken by this time all the windowpanes of their neighbours, who have returned the compliment. It is sufficient, we believe, to study Christianity, and compare its hundreds of mutually conflicting and destroying sects, to find out what they are, or rather what they are not; for surely a true Christlike Christian is rarer in our days than a white cow. It is not, however, in the columns of this journal that we can undertake to show all that “they really are,” nor have we hitherto shown any signs—whenever occasion presented itself—of limiting our charges to “general remarks”; but, since truth is very unpalatable, and as they are showing by their actions better than we can ever do so in words, their real moral standard—we regard it as a loss of time to be ever presenting before them a mirror. It is the task undertaken and carried out in a most excellent way by the freethinkers, in whose current literature one can find everything one may desire in the shape of proof.

* Strom., Book I ch. xv.

Our business is to winnow by-the means of Occult philosophy the grain from the chaff, to show what a thing is not, and thus allow the profane an opportunity to judge for themselves and see what it is.

The above are the questions that have been embarrassing me for months, and I do hope that diffuse though they are, you will do me the favour to insert them in the next issue of The Theosophist. If they will only serve to stir the Parsee scholars (unfortunately I am not a scholar) I shall be satisfied.

We have done our best to satisfy our correspondent. The subject is of a tremendous interest to every thinking Parsee, but he has to help himself if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

FOOTNOTE TO “THE TANTRAS”

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 226]

[To the title of this article H. P. B. appends the following footnote:]

For reasons of their own, the Aryas or the “reformers,” as they and the Brahmos call themselves, regard all the Tantras as the most abominable works on sorcery that inculcate immorality. Some of the Tantric works and commentaries are certainly prohibited on account of their dealing with necromancy (modern Spiritualism). But the meaning in the real old Tantras remaining a dead letter to the uninitiated Hindus, very few can appreciate their worth. Some of the “White” Tantras, especially the one treated upon in the present article, contain extremely important information for Occultists.*

* [The Tantra discussed in the article is the Mahânirvânatâtra.— Compiler.]

FOOTNOTES TO“VISISHTADVAITA PHILOSOPHY”

[The Theosophist Vol. IV, No. 9, June, 1883, p. 228]

[The translator of the Catechism on the Viśishtâdvâita Philosophy writes that he is not responsible for the opinions expressed in the original Sanskrit text. He briefly answers the objections raised from a hurried explanation given him by the authors of the text. The paragraphs on which H. P. B. comments are reprinted:]

Parabrahm being an All-pervading principle, itself being the All, is still considered as a separate substance from Jivan, although the former contains the latter, in the same manner that we talk of a part as separate from the whole of which it is a part.

We cannot conceive of an “All-pervading whole,” being separate from its part. The idea put forward by our learned brother is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.

A part is therefore of the same nature as the whole, yet its distinguishing qualification is the fact of its being a part, viz., the individualization, and dependence on the whole. In this way is Jivan considered in relation with, and distinct from, Parabrahm.

Would it not be better and far more philosophical to resort, in such a case, to the oft-repeated simile of the ocean? If we suppose, for a moment, infinity to be a vast and an all-pervading ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike in essence, but their manifestations may and do differ according to their surrounding conditions. In the same manner, all human individualities, although alike in nature yet differ in manifestations according to the vehicles and the conditions through which they have to act. The Yogi, therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.

My own inference is that Advaita and this coincide, the former considering that Jivan is Parabrahm, modified by the latter into “Jivan is a part only of Parabrahm.”

We believe not. A true esoteric Vedantic Advaita would say: *Aham eva Parambrahm*, “I am also Parabrahm.” In its external manifestation Jivan may be regarded as a distinct individuality—the latter a *maya*; in its essence or nature Jivan is—Parabrahm, the consciousness of the Paramatma manifesting through, and existing solely in, the aggregated Jivans viewed collectively. A creek in the shore of the ocean is one, so long only as the land it stretches upon is not redeemed. Forced back, its water becomes the ocean.

Considered in this manner, there is one Infinite, made up of numberless infinites.

We are at a loss to know what our learned brother can mean by Jivan being “dependent” on the whole, unless “inseparable from” is meant. If the whole is “all-pervading” and “infinite,” all its parts must be indivisibly linked together. The idea of separation involves the possibility of a vacuum—a portion of space or time where the whole is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say “parts,” they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an immortal soul which was at some time created—thus implying a beginning to that which, if the word has any sense, is eternal.

Jiva, Iswara and Maya are considered to be real, all the three in this light, i.e., as long as anything has existence, it is real or true, although that existence may not last forever. The Advaita says that only that which is immutable is true, and all things temporary and liable to change are illusionary; whereas the *Viśishtadvaita* says that as immutability is real in the eternity, so mutability is also real for the time being, and so long as there is no change. My own inference is that all the difficulty here lies in the words, but that the idea is one.

We would like our learned brother to point out to us one thing in the whole universe, from the sun and stars, down to man and the smallest atom, that is not undergoing some change, whether visible or invisible, at every smallest fraction of time. Is it “man's personal individuality”—that which the Buddhists call *attavada* —“delusion of self”—that is a reality elsewhere than in our own *Maya*?

Jivan is said to be dependent and independent, in the same sense that a minister, a *dewan*, is independent in exercising authority, and dependent on his king for the bestowal of that authority.

The comparison of the king and the *dewan* is meaningless with reference to the subject illustrated. The power of conferring authority is a finite attribute, inapplicable to infinity. A better explanation of the contradiction is therefore necessary, and we trust our brother will get it from his inspirers.

A subtle distinction is made between *Iswara's* will and *Jiva's* Karma; *Iswara's* will or Karma being the ever-active state of the whole—the *Parabrahm*.

This is indeed a “subtile distinction.” How can *Parabrahm* be “the ever-active state of the whole” when the only attribute—an absolutely negative one—of *Parabrahm* is passivity, unconsciousness, etc.? And how can *Parabrahm* the one principle, the universal Essence or the TOTALITY, be only a “state of the WHOLE” when it is itself the WHOLE, and when even the Vedantic *Dvaites* assert that *Iśwara* is but a mere manifestation of, and secondary to, *Parabrahm* which is the “all-Pervading” TOTAL?

I perfectly agree with the Editor in saying that truth stands as the one white ray of light decomposed into several colours in the spectrum; and I add that the one white ray is true as well as the decomposed colours. This is the Theosophic view.

Not quite so, we are afraid. The eye-deceiving colours of the spectrum being dismembered and only illusionary reflections of the one and only ray—cannot be true. At best they rest upon a substratum of truth for which one has often to dig too deeply to ever hope to reach it without the help of the esoteric key.

COSMICAL RINGS AND ROUNDS

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 231-32]

["A Student of Occultism" writes that No. VII of the "Fragments of Occult Truth" by Lay Chela "raises a difficulty for me and others which we should be glad to have explained." He cites statements that appear to be inconsistent with earlier teachings of the Brothers in regard to Fifth Rounders and allied subjects. He quotes this sentence: "The obscuration of the Planet on which are now evolving the races of the 5th Round men, will of course be behind the few avant-couriers that are now here." To this H. P. B. says:]

We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teachings, by suggesting, in this particular instance, that the word full inserted between "The" and "Obscuration" might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity evolved and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted.

[To the writer's assertion that "Lay Chela must be wrong," H. P. B. appends the following footnote:]

We believe not; only that the fifth Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): The CHELA who instructed the writer or "LAY CHELA"—last, and gave him the new version about the fifth Rounders, is a regular and "accepted Chela" of several years standing of the "Brother" who "is no English scholar."

On the other hand the latter is the very guru who taught us the doctrine, and it coincides certainly more with that of “a student of occultism,” and as he understands it than with its version as given now by “Lay Chela.” Speaking but for ourselves we know that (new version notwithstanding), THERE ARE “normal” fifth Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would not give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.

[H. P. B.'s Editorial Note is as follows:]

“Lay Chela” received from a regular and “accepted Chela” the explanations and instructions that led him to develop in Fragment VII the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the “Student of Occultism” and the “Lay Chela” given the whole doctrine and explained the great difference between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to, reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The “apparent, distinctly contradictory statements” are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that “the being called man crawls on all fours . . . and the other that “man walks erect on his two feet” and later on, that—”he walks supported on two legs”; all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Oedipus to solve the riddle. Who of the “Lay Chelas” can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death?

However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.*

* [This has reference to a long explanation written from Pondichery and signed S.T.K. **** Chary, apparently a Chela of one of the Teachers. —Compiler.]

EXPLANATION WANTED

[The Theosophist, Vol. IV, No. 9, June 1883, p. 234]

I shall feel highly obliged if you will kindly insert in the columns of The Theosophist the meanings and history of the two following names:

1. Runic; and 2, Arne Saknussem.

I guess the meaning of the first to be the name of a language. Of the second the name of a professor or a learned man of the sixteenth century, a great alchemist of the day.

I want a regular history of the second expression.

“A JUNIOR STUDENT.”

Trevandrum, April 8, 1883.

“A Junior Student” makes a right guess in one instance. There is not much mystery in the adjective “runic,” though its noun “Rune” of Rûn (an Anglo-Saxon word) stood in days of old for “mystery,” and related to magical letters—as any Encyclopaedia might have told him. The word runic relates both to the language and the peculiar alphabet of the ancient Norsemen; and “runes” was the name used to indicate the sixteen letters or characters of which the latter was composed.

It is of the remotest antiquity, and the few ones who were acquainted with the use of those peculiar marks some old stones bearing yet inscriptions in the Runic character—were considered as great enchanter and magicians, until the runes began to be used in communication by writing and thus—their sacred and mystic character was lost by becoming vulgarized. Nevertheless, in some Occult books it is distinctly stated that those letters received in their subsequent usage a significance quite distinct from the original one, the latter remaining to this day a mystery and a secret with which the initiated descendants of the Norsemen will not part. The various talismans and charms used occasionally by the modern so-called “wizards” and “witches” in Ireland—supposed to have inherited the secret science of old—are covered generally with runic marks and may be easily deciphered by those students to whom no ancient mystery is one, they studying Occultism in its general or universal aspect.

As to the other word or rather name of which “Junior Student” wants “a regular history”—it will be more difficult to satisfy him since no such name is to be found either in the catalogue of mediaeval Alchemists and Rosicrucians, or in the long list of Occultists in general, since Apollonius of Tyana and down to the days of Éliphas Lévi.

It is most certainly not a European name, in its second—half at any rate; and if the name of Arne is to be occasionally met with, that of “Saknussem” has an Egyptian rather than a Western ring in it. There was an “Arne” (Thomas Augustine), an English musical composer and the author of “Rule Britannia” in the eighteenth century, and two men of the name of Socinus—in the sixteenth and seventeenth. But these were no alchemists but great theologians, or rather we should say anti-theologians and infidels. Loelius Socinus—the first—was the friend of both Melanchthon and Calvin, though he denied the fundamental doctrines of popular Christianity and made away with the Trinity. Then came Faustus Socinus—his nephew, and a great sceptic, the protégé of F. de Medici, grand duke of Tuscany. This one openly maintained that the Trinity is a pagan doctrine; that Christ was a created and inferior being, and that there was neither personal God nor devil.

His followers were called the Socinians, but even this name answers very little to Saknussem.

Having thus confessed our ignorance, we can suggest to “Junior Student” but one plan; and that is, to seek for his “Saknussem” among the Egyptian deities. “Arne Baskenis” was the Greek name of Aroeris the elder Horus, “Sakanaka” is the mystical appellation of a great fire, which is mentioned in the hundred and sixty-fifth chapter of the Ritual of the Dead—and may have, perchance, something to do with the alchemist fire of Saknussem. Then we have Sakasutu—the “Eldest-born of the Sun God,” one of the names of the planet Saturn in Chaldean Astronomy; and finally Samoulsamouken, the name of the rebel king of Babylon, the brother of Assurbanipal, king of Assyria. Having done our best, we can but advise our correspondent to let us know in what work he met with the name, as also his reasons for believing that “Saknussem” was an alchemist, or a learned man of the sixteenth century.

PERTINENT QUESTIONS

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 235]

Will you or any of your readers enlighten me on the following points:

1. What is a Yogi?
2. Can he be classed with a Mahatma?
3. Can Viśvamisra, Valmiki, Vasishtha and other Rishis be classed with the Yogis and the Mahatmas?
- 4 Or with the Mahatmas only?
5. Or with the Yogis only?
6. Did the Yogis know Occult Science?
7. Is vegetarianism necessary for the study and development of Occult Science?
8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige

Yours truly,

H. N. VAKIL.

Bombay, April 30th, 1883.

161, Malabar Hill.

WE REPLY:

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs Pranayam, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning, however, of the word when analysed etymologically, will show that its root is “yug”—to join—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to reunite his soul with the “universal Soul” or to “join” with Parabrahm. If by the word “Yogi” our correspondent means the latter individual, viz., one who has linked his seventh and sixth principles or Atman and Buddhi and placed thereby his lower principles (Manas, the animal soul and the personal ego) en rapport with the Universal Principle, then:

2. He may be classed with the Mahatmas, since this word means simply a “great soul.” Therefore query

3. is an idle question to make. The Rishis—at any rate those who can be proved to have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course “Mahatmas,” in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be Mahatmas (whenever worthy of the appellation), and whether married or celibate, while they can be called:

5. “Yogis”—only when remaining single, viz., after devoting their lives to religious contemplation, asceticism and —celibacy.

6. Theoretically every real Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the Vedas and other sacred books. Practically, nowadays very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in Kali-Yuga is permitted to become a practical occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the minor phenomena (the ignorant would still call even such minor manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible aśramas, while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or know of them.

7. The exposition of "Occultism" in these columns has been clear enough to show that it is the Science by the study and practice of which the student can become a MAHATMA. The articles "The Elixir of Life," and the Hints on Esoteric Theosophy are clear enough on this point. They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for "the development of Occult knowledge" —see Hints on Esoteric Theosophy, No. 2. Question 8 being unnecessary in view of the aforesaid, we close the explanation.

**EDITOR'S NOTE TO "PSYCHOMETRY
AND ARCHAEOLOGY"**

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 236]

[H. P. B. appends the following note to a communication from a Hindu correspondent in the province of Oudh, who wonders whether psychometry could be of help in archaeological investigations:]

If our correspondent were but to read carefully Professor Denton's *The Soul of Things*, he would realize the importance of the science of Psychometry and learn at the same time the mode of procedure. Its usefulness in archaeological discoveries and pursuits is immense. That work describes many cases in which the psychometer had but to hold against the forehead the fragment of a stone or any other object and he could accurately describe the building and its inhabitants if the fragment of stone had been connected with one; of the animal if the fragment was that of a bone of some fossil animal, etc., etc. The object is but the medium which puts the psychometer en rapport with the magnetic aura of its surroundings. Once landed in the world of Akáśic impressions, the book of Nature is opened at every page and the images of all that was, being as though photographed on the etheric waves, become plainly visible to the psychometer. Like many other faculties, this one is also inherent and must be developed by practice and study. But it is easy.

A LEVY OF ARMS AGAINST THEOSOPHY

[The Theosophist, Vol. IV, Supplement to No. 9, June, 1883, pp. 1-3]

As nearly everywhere else, we have a Branch Society in Paris: a handful or so of members lost among thousands of spiritists and spiritualists. Strictly adhering to our rule of non-interference, whether in the religious or social opinions of our Fellows, the Parent Society has hitherto lived for five years on the best of terms with her French progeny, the sweetest accord reigning among all the sister Societies. Well aware of the strict adherence of our Parisian members to the doctrines of the Allan Kardec school, and respecting, as usual, the private opinions of our brethren, we have never given cause, by word or deed, to our French Branch for the least dissatisfaction. We have been often asked by some of them to explain the doctrines of occultism, for few, too few of them, understanding English, they could not learn our views, by reading The Theosophist. But we had invariably and prudently abstained. They had their doctrines, as highly philosophical—from their standpoint—as were ours, and it was useless to seek to supersede these with a teaching that it takes years even for a born Hindu to assimilate correctly. To enter fully into the subtile spirit of the esoteric teaching of Sakyamuni Buddha, Sankaracharya, and other sages, requires almost a life of study. But some of our French Brothers insisted, and there were those among them who, speaking English and reading The Theosophist, appreciated our doctrines and determined to have some of the Fragments translated. Unfortunately our Brother, the translator, selected for his first experiment No. 1 of the series “Fragments of Occult Truth.”

Though the theory concerning the nature of the “returning spirits” is given therein correctly on the whole, and the article itself is admirably written, yet this Fragment is very incomplete and quite likely to give erroneous impressions to one entirely unacquainted with the Occult Philosophy. Some portions of it, moreover—two sentences at any rate—are capable of leading the uninitiated to very mistaken conclusions. This, we hasten to say, is wholly due to the carelessness, probably to the ignorance of the English language, and perchance to an unwillingness on the part of the “inspirers” of that particular Fragment to give out more of the doctrine than was strictly necessary—rather than to any fault of the scribe. It was a first attempt to acquaint the public at large with a philosophy which had been for long centuries hidden in the fastnesses of the Himalayan mountains and in the southern Aśramas, and it was not settled at that time that Fragment No. 1 should be followed by a regular series of other Fragments. Thus it was, that the second or vital Principle in man (Life) is therein named Jivatma instead of Jiva, and left to stand without the explanation that the esoteric Buddhists or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of “Jiv,” the manifested life, the second principle; and by Atman or Jivatman, the seventh principle or unmanifested life; whereas the Vedantees give the name but to the seventh and identify it with Paramatman or Parabrahm.* Such phrases also, as the following (see page 19, col. 2, The Theosophist, Oct., 1881) have been left uncommented: “the spiritual ego or consciousness . . . immediately on the severance of spirit is dissipated and ceases to exist . . . the spiritual ego disappears.” For an Occultist this would simply be a sin of omission, not of commission.

* See Rigveda Mantra (I, 164, 20):

“dvâ suparnâ sayujâ sakhâyâ
 samânam vriksham parishasvajâte,
 tayor anya pippalam svâdv atty
 an-aśnann anyo abhichâkaśîti.”

Sâyanâchârya, explaining it, says: “the two birds seated on the same pipal tree, one enjoying its fruit and the other passively looking on, are Jivatman and Paramatman, or the deluded individual soul and the Supreme soul, the individual being identical with the Supreme soul.”

It ought to have been said that immediately on the severance of “spirit” and “Spiritual soul” (its vehicle), from Manas and Kama-Rupa (fifth and fourth Principles), the spiritual consciousness (when left without its leaven or cement of personal consciousness subtracted by it from the Manas) . . . ceases to exist until a new rebirth in a new personality, since pure Spirit can have no consciousness per se.* It would have been absurd upon its face to say anything immortal and purely spiritual, anything that is identical with, and of the same essence as the Paramatman or the one LIFE, can “disappear” or perish. The Occultist and the Vedantee—especially the highly philosophical Advaites—know that the neutral, sexless, and passive Paramatman and its ray the Jivatman which can be manifested only through its connection with object and form, does not, nor can it “disappear” or “perish” as a totality; but that both the words relating to the Manas or antaskarana, those organs of personal conscious sense which belonging only to the body are quite distinct from the spiritual soul—mean no more than the temporary withdrawal of the ray from the manifested, back into the unmanifested world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.* The only essential and really misleading mistake in the Fragment (none at all for the Spiritualists who do not believe in reincarnation, but an important one for the Spiritists, who do) is the one that occurs on page 19, column 1, paragraph 4, where it is said that the new (personal) Ego is reborn from its gestation “in the next higher world of causes, an objective world similar to this present globe of ours . . . ,”

* It is the late personality of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in Manas there is neither Devachan nor Avitchi for the “Spiritual Individuality.”

† The esotericisms of the Buddhists and Vedantees, though one and identical, sometimes differ in their expressions. Thus what we call Linga-śarira, the interior subtle body of the gross, or the Sukshma of the Sthula-śarira, is called by the Vedantees the Karana-śarira or causal body, the rudimentary or ethereal embryo of the body.

thus implying that the Individual or one Eternal Ego is born on our earth but once, which is not the case and quite the reverse; for it is the personal Ego—wrongly believed by the Spiritists to be reincarnated with its personal consciousness a number of times—that appears upon this earth but once, while the Individual Spiritual monad which—like an actor who, although appearing in, and personating every night a new character, is ever the same man—is that which appears on earth throughout the cycle in various personalities, the latter, except in the case of infants and idiots, never being born twice. Such is the belief of the Occultists. It is thus this sentence alone which, putting a wrong colour on the doctrine, could give the Spiritists a handle against us, in the question of reincarnations; and they were justified in thinking that we did not believe at all in rebirth on this earth.

However it may be, this one Fragment having been translated as an isolated specimen of the Occult doctrine, and the others which explain and thus complete it, remaining unread and unknown when it appeared published by the Société Scientifique d'Etudes Psychologiques connected with the Revue Spirite and the Paris Theosophical Society, it produced the effect of a bomb bursting in the camp of the Spiritists and Reincarnationists.

To begin with, our friends attributed the Fragment to the pen of a “Savant Sannyasi,” an Adept of Occultism, whereas it was written by a private English gentleman who, however learned he may have become in the esoteric doctrine since, was at that time hearing of it for the first time. Then they called “conférences” to debate the dreadful heresy. The March number of the Bulletin, the organ of the Société Scientifique, announced the opening of the controversy within the sacred precincts of the “Society of Psychological Studies.” As its April number declares very correctly, the two “conférences” upon this subject “have not quite [?] attained the object aimed at. They were not controversial, since the defenders of Spiritism were the only ones present.” Theosophy was represented, it seems, by Dr. Thurman, F.T.S., alone, who very reasonably declined to take any part in it, by saying that “it would be impossible to make anyone, unprepared for it by a long study, understand correctly the theories of Occultism”

(which our French friends- persist in calling Theosophism, thus confounding the whole with one of its parts). Every other member of the Parisian group of the Theosophical Society, having equally refused by analogous verbal replies or letters to take any part in its proceedings, the only gentleman who offered himself, as a representative of our Society, was Mr. Tremeschini, described as “an astronomer, a civil engineer, and an erudite Orientalist, member of the Parisian Theosophical Society.” And verily, never was Theosophy better disfigured.

There is a mystery in this, which, nevertheless, having the key to it, we shall solve for the benefit of all our members and Occultists especially. The facts are simply these: Mr. Tremeschini believes he has discovered the genuine, historically authentic, and only divine Theosophy in existence. Confusing Occultism with Theosophy he denounces our doctrines as “a philosophy born out of simple affirmations, lacking any scientific sanction, and founded not on any ancient documents . . . but upon degenerated theories which go back no further than the Middle Ages”; our “theosophy” (occultism he means) does not emanate from ancient Buddhism at all, but from the “hybrid doctrine issued from the Chaldeans.” How, indeed, asks the orator, can anyone ever regard as either humanitarian or scientific a work which preaches “despairing nihilism . . . telling us that the basis of all morality—that of the immortality of the conscious I is essentially false [!?] . . . that affirms to us that the Spiritual Ego which was debarred from reaching its goal by too material tendencies, disappears without carrying along with it one single particle of its individual consciousness* and ends by falling back into the region of primeval cosmic matter! . . . a doctrine, that aims at void . . . and annihilation, can only have its foundation resting on emptiness,” etc.

* No such thing was ever said even in Fragment No. I, in which personal consciousness is the only one concerned; the “Spiritual Ego” or monad neither disappearing nor falling back into cosmic matter, which can be said of Manas, Chitta, personal Ahankara, never of Atman and Buddhi.

Now these may be very eloquent and profound words, but they are something more than this: they are very misleading and false. We have shown upon what the errors (about our doctrines) of the Spiritists—who are ignorant of English—rested. But such is not the case of Mr. Tremeschini. He knows the English language, reads *The Theosophist*, and has had ample time to perceive how erroneous were his first conclusions. And if he has, and persists, nevertheless, in his efforts to prove our system false, and to proclaim his own the only divine and the only true one; and assures the public that he possesses authentic and historical documents to that effect, then we are bound to examine his documentary proofs and see how far they are entitled to be accepted as such.

Having demolished to his own satisfaction the esoteric philosophy of the Advaites and Buddhist Arhats, he proceeds to acquaint the Spiritists with his own “Theosophy.” Inviting the audience to follow him “to a little excursion on the domain of history,” he acquaints them with the following historical facts. We preserve his spelling.

Toward the end of the Tretâ Yougô (the third age according to the Hindu chronology) [?!] . . . an age that goes back to 28,000 years*. . . lived in India a personage who by his genius, profundity of thought, etc., etc., had few equals among the philosophers of the subsequent ages . . . The name of this personage is Gôtomô. As the sacred books of India demonstrate [!?] Gôtomô (of the Tretâ Yougô) descended from a line of sages which goes back to the Vedic period, and counts among its direct descendants the famous Gôtomô Sakiamouni the Buddha, who is wrongly confounded by some persons with him (the Gôtomô of Tretâ Yougô). Out of all the works left to posterity by this personage of the Tretâ Yougô, the most remarkable are the Nyayos [!?] which is a treatise upon logic and the Hieratic Code or “Institutes Divine,” the divine science which represents the synthesis of human knowledge, the collection of all the truths gathered in during a long series of centuries by the contemplative sages, the Moharshy [Maharishis, probably?], etc., etc., etc. . . .

* We invite the attention of our Brahmin Advaites and other Hindu members to this new chronology. The Treta-Yuga has become through such an historical handling the third instead of the second age and Dvapara-Yuga has dwindled down from 864,000 years to 28,000!

This work (the Hieratic Code of Gôtômô) forbidden to the profane* by the express command of its author, was entrusted to the care of the initiates of the two superior Brahminical classes . . . [but] . . . all this jealous care has not prevented some cunning profanes to penetrate into the sanctum sanctorum and abstract from this famous code a few particles.

The particles must have grown in the hands of our Brother into a whole code, since he tells us that it is “the synthesis of all the world’s learning.”

Such is the narrative copied and translated verbatim, from Mr. Tremeschini’s printed speech, and such the powerful foe of our esoteric Aryan-Arhat Doctrine. And now we will leave to our Brahmin Fellows—Sastris and Sanskritists—to judge of, and decide upon, the historical value and authenticity claimed for the code in possession of Mr. Tremeschini; we beg to draw their particular attention to the following points:

(1) The duration of Dvapara-Yuga is shown as but 28,000 years “according to Hindu Chronology.”

(2) Gautama Rishi, the writer of the Dharma-Śastra, of the Treta-yuga, the contemporary of Rama, is made identical with Gautama of the Nyayas.

* And so were the Vedas and all other sacred books of the Brahmins. But where is this Code? Who has ever heard of it? Except a code of law preserved among twenty other codes beginning with that of Manu and ending with Paraśara, no other Dharma-Sastra written by Gautama Rishi was ever heard of. And this small code though “written in a clear style,” has nothing occult or very mysterious in it, and is regarded as very inferior not only to that of Manu, but of several others. They are all extant, and have all been printed at Calcutta. Colebrooke and others treat of them and the Orientalists ascribe them to “various mythical sages.” But whoever their authors may be, there is nothing contained in them about Occultism.

(3) It is claimed for the former that he has written a complete Esoteric Code whose “divine doctrines” agree with, and corroborate those of the Spiritists who believe in, and encourage communication with bhûts and piśachas and call them “immortal spirits,” of the “ancestors.”*

(4) Gautama Buddha is made the direct descendant of Gautama Rishi; and he who, disregarding “his ancestor’s prohibition, made public the doctrines of his Master” (sic). He “did not hesitate to submit this hitherto respected work to interpolations and adaptations which he found necessary,” which amounts to saying that Buddhism is but the disfigured code of Gautama Rishi.

We leave the above to be pondered by the Brahmin Vedantees and the esoteric Buddhists. In our humble opinion this “Gôtomô” of the “Tretâ Yougo” of Mr. Tremeschini is possibly but a monstrous fiction of his brain.

The Corresponding Secretary of the Theosophical Society and Editor of this Journal has already sent a long reply to the President of the Société Scientifique d’Études Psychologiques, Mr. Fauvety, in refutation of the ungracious remarks, painful misrepresentations, and inaccuracies of “Mr. Tremeschini, a member of the Theosophical Society of Paris.”† All the other speakers who had a fling at Theosophy at these conferences, being no members of our Society and being ignorant of our doctrines, are more excusable, although we have never called meetings to discuss and ridicule their doctrines.

Our warmest acknowledgements are due to the highly talented and learned President, Mr. Ch. Fauvety for the complimentary way in which he spoke of the humble efforts of the Founders of our Society, and for the moderation of tone that pervades the whole of his discourse while summing up the discussions at the second conference.

From the above remarks let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her twin sister—Infallibility.

* The reader will please consult what Manu says of the communication with the dead (Bk. IV, 123-24) and his opinion that even the sound of the Sama-Veda is “impure,” *ásuchi*—since, as Kulluka explains it, it associates with deceased persons.

† [Vide Volume V (1883) of the present Series, pp. 6-65, for the full text of this reply to Tremeschini.—Compiler.]

But when misrepresentations, inaccuracies, and perversion of facts are used against us, we venture to submit to the consideration of all our intelligent members, whether even the proverbial patience of Hariśchandra himself or his Jewish copy, Job, would not be required to enable us to bear without urgent protest such a travesty of the ancient Aryan Science.

“THE SOUL OF THINGS”

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 239-40]

Ten years ago, Professor William Denton, an Anglo-American geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to the previously puzzling mysticism of the Atharva Veda and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Professor Denton’s own family, and the two former especially developed their psychometrical powers to a marvellous degree.

If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads—an inch above the line of the eyebrows—they would at once come into sympathy with the Akâsa, or soul, of the person or thing with whom or which the object had been in relation, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the Akâsa (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the “unfathomable chasm” seen by the great Tyndall to lie between the visible and invisible worlds. Professor Denton was not the modern discoverer of Psychometry; that honour is due to Professor J. R. Buchanan, M.D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the “patient,” and without throwing him or her into the state of mesmeric unconsciousness. At first, says Professor Denton in his book.

. . . the sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen . . . [At last he] becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth’s mysterious poles. He can do more than this: he becomes master of the ages,. At his command the past of island and continent come up like ghosts from the infinite night; and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants; seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour. . .

. . . the universe scarcely holds a secret that [the freed spirit] cannot behold with open eye.*

Professor Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even I greater among Asiatics.

The Psychometer, as we have remarked, does not have to be mesmerized for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. "Otherwise," says Professor Denton,

. . . he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead. [p. 33.]

Thus it will be seen that with a copy of Professor Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history, but of the history of our planet and all its mutations are recorded imperishably. Says Professor J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age:

A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might he made visible by resorting to proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.†

It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for "respectability" to his children.

* The Soul of Things; or, Psychometric Researches and Discoveries. By William Denton. Vol. II, pp. 28-29.

† The History of the Conflict between Religion and Science, p. 132-33.

To members of our Society the idea should come home with peculiar weight, since they live, act, speak, and even think under the observation of these MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in “the fadeless picture galleries of the Akâśa,” but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of *The Soul of Things* into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia, and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the *Liberal* (Sydney) of February 10th, and which we copy, as follows:

[Here follows the report mentioned above.]

FOOTNOTES TO “HIEROSOPHY AND THEOSOPHY”

[The Theosophist, Vol. IV, No. 10, July, 1883, p. 244]

[Only the paragraphs from this article by William Oxley, F.T.S., to which H. P. B. appends footnotes are here printed.]

In dealing with what appears to be the difference between Hierosophic and Theosophic teachings, as to Rebirth, or Reincarnation, we should have to deal with what Theosophy terms the “Seventh principle” in man, but which I have termed the “Master atom.”

Is that “seventh principle” an entity, i.e., is it a differentiated atom of life? In appearance—yes. In reality—no. The term “atom of life” has an application only permissible on the plane of human thought and consciousness. It is relative, not absolute. If we must go back far enough, or deep enough, I urge that there is but one Life and one Substance; and that all which is, is but the phenomenon of differentiation, which is ceaseless, changing, and eternal.

This is good, orthodox occultism as it now stands. Only with our correspondent’s permission, we are obliged to remind him that according to the Occult doctrine the term “Master Atom” is not applicable to the seventh principle, though it can be very properly used in reference to the sixth, the vehicle of spirit, or spiritual soul. The views of the occultists upon spirit and soul may be said to adopt the middle ground between the theories of Boscovich and Helmholtz, on the intimate nature of matter. The seventh principle, or rather its essence, belongs to the seventh state of matter, i.e., a state which may be viewed in our mundane conceptions as pure spirit; while the nature of the sixth principle is not a center of force like its spirit, a center in which the idea of all substance disappears altogether, but a fluidic or rather ethereal “atom.” The former is undifferentiated, the latter, differentiated matter, though in its highest and purest state; one, the life that animates the atom, the other the vehicle that contains it.

Precisely at the points where this phenomenal differentiation comes in, there the “atom of life” appears; and we hold, that this specific atom, once differentiated, and entering upon its cyclic round, after having attained a specific consciousness of its own on the mundane, or physical plane, can never re-enter the same plane again; as the purpose is accomplished for which it was so differentiated. But, this “master atom” in order to make itself visible, or cognizable, on the various planes in its descent, attracts to itself other atoms, which form its envelope, or clothing, and these atoms, by virtue of contact—temporary as it is—impregnated with the life quality of the master atom, and according to the development in the scale of consciousness, consciousness while ascending, unconsciousness while descending—so, conditions are supplied for phenomenal expressions on the infinite variety of Being.

This is heterodox. If by “Master atom” the divine “human monad” is meant, then it remains unconscious or rather irresponsible whether “descending” or “ascending” the circle of spheres for three and a half rounds, after which, so long as it is united to personalities it remains both conscious and responsible.

I think all this, and much more, is clearly shown in the series of Fragmentary Truths, given from time to time by the Mahatmas, who, with a wisdom that cannot be gainsaid, impart so much as can be appreciated and no more. My late visit to Egypt brought me into contact with the ancient Egyptian doctrine of metempsychosis, which seemed to teach, that the soul, or vivifying principle, after leaving the body, was reincarnated in lower and even animal forms, and that it must pass through every variety of organized life forms until at the end of three thousand years it would return and be reunited with the physical body, which was so carefully preserved and mummified under this idea. Time has proved the fallacy of the doctrine, as so many mummies, now in existence, are considerably older than the 3000 years, and the so-called soul has not returned to claim its physical body. We must therefore seek for another solution to an ancient doctrine which, undoubtedly, had an underlying tone of truth.

Mr. Oxley will permit us to correct him. He looks at the objective terrestrial and empty shell—the “mummy”—and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3000 years at least the “mummy,” notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms which from the hour of death, re-entering the various vortices of being, go indeed “through every variety of organized life forms.” But it is not the soul, the fifth, least of all the sixth principle, but the life atoms of the jiva, the second principle. At the end of 3000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious personal principle, the monad or individual soul is ever the same as are also the atoms of the lower principles which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reincarnated together. Such was the true occult theory of the Egyptians.

I notice the Editor's note in March number of *The Theosophist*, in reply to the query raised by a correspondent X in reference to the retrogression of the "spiritual survival" after physical death. . . . The real question involved is this: "Does the life principle that escapes from the human body at death, maintain the consciousness of its individuality—not personality: and if so, does that conscious individuality advance to higher, or more interior, states of being? To which we reply in the affirmative. The revered Mahatmas know as well as I do, that every spirit atom which is ultimated into physical conditions of existence is absolutely needful to fulfill the grand purposes of so-called creation.

We are sorry to reply in the negative. That which maintains the consciousness of its individuality is the sixth principle in conjunction with the seventh and a portion of the fifth and its vehicle the fourth—the triad thus constituting the conscious monad. Life-atoms or "life principle" (the Jiv) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the "grand purposes of creation."

**THE ALMORA SWAMI UPON PHILOSOPHY
IN GENERAL AND OUR FAILINGS IN PARTICULAR**

[*The Theosophist*, Vol. IV, NO. 10, July, 1883, P. 245]

In our February number (see page 118) prefacing the valuable though somewhat hazy contribution by the venerable Swami of Almora on "Advaita Philosophy," we wrote the following editorial lines:

"As the subjoined letter comes from such a learned source, we do not feel justified in commenting upon it editorially, our personal knowledge of the Advaita doctrine being unquestionably very meagre when contrasted with that of a Paramahansa—hence THE FOOTNOTES BY OUR LEARNED BROTHER, T. SUBBA ROW, TO WHOM WE TURNED OVER THE MS. FOR REPLY.

This notice, we believe, was plain enough to screen us thereafter from any such personal remarks as are now flung at our head by the holy ascetic of Almora in the paper that follows. Some of those rhetorical blossoms having been left by us for the purpose of enlivening the otherwise too monotonous field of his philosophical subject, the reader may judge for himself. We say “some,” for, having to satisfy all our contributors, and our space being limited, we cannot consent to crowd out more interesting matter to make room for just fifteen and a half columns of quotations profusely mixed with reprimands and flings of any correspondent, even though the latter be as we learn from his own words, “a modest hermit of the jungle.” Therefore, with all our profound respect for our opponent, we had to curtail his too long paper considerably. We propose, however, to show him his chief mistake, and thus to blunt a few of the most pointed shafts intended to pierce through the points of the editorial harness.

If, after the humble confession quoted above from our February number, the editorial reply that followed another paper from the same ascetic, namely, “In re Advaita Philosophy,” in the March number—was still taken as emanating from one who had just confessed her incompetency to hold a disputation with the learned Swami upon Advaita tenets—the fault is not ours. This error is the more strange since the Swami had been clearly warned that his points would be disputed and questions answered in future by our brother Mr. T. Subba Row, as learned in Advaita philosophy as in the esotericism of the sacred books of the East. Therefore we had a right to expect that the Paramahansa would have remembered that he was ventilating his not over-kind remarks upon the wrong person, since we had nothing to do personally with the replies. Thus the disagreement upon various topics in general, and the abstruse tenets of esoteric Advaita Philosophy especially, between the “Almora Swami” and Mr. T. Subba Row, can in no way, or with any degree of justice, be laid by the former at the door of either the “foreigners who have come to India for knowledge,” nor of “Western Theosophy”;

for, in this particular case he has found an opponent (quite as learned, we love to think, as himself) in one of his own race and country—a real Advaita Brahmin. To take therefore to task Theosophy for it or the conductor of this magazine, expressing dissatisfaction in such very strong terms, does not show either that philosophical equanimity, or tact and discrimination that might be expected from one who has devoted his life exclusively to meditation and the Yoga Philosophy. If pardonable in a person who has to lead that sort of life which in the words of Mr. Max Müller, quoted by the “Almora Swami”—(as an additional hint and a hit we suppose)—a life “with telegrams, letters, newspapers, reviews, pamphlets, and books”—it is quite unpardonable in a holy ascetic, who is never troubled with anything of the sort and gets, as we suspect, even his appropriate quotations from European authors ready-made for him by his amanuenses and friends. But, since the article is addressed in the form of a letter to the editor, the humble individual who holds this office hastens to assure the venerable Swami that beyond their appalling length, his letters have never given the said editor one moment of “annoyance and trouble” as he seems to imagine.

In reference to another personal taunt, we agree with him. It is more than likely that some (not all by any means) Vedantists, such as the modern “Aryas” and some Dvaites and Viśishtadvaites—after “hailing Western Theosophy with joy,” have ended by comparing it “to the mountain that gave birth to a mouse”—the disenchantment being due to many and various reasons upon which it is needless to enter at present. We can only hope and trust that the lofty Almorian mountain, chosen by our venerable friend as the seat of his contemplation, may not bring forth some day, for India, any worse animal than the humble “black mouse.” True we have come to learn in this country, and we have learned a good deal already. One fact, among several others, namely, that the learned ascetics of modern India have widely shot off from the original mark when compared with the Rishis of old.

Spinoza is quoted against us in his definition of methods of investigation. Our saintly critic fears that his venerable friends have followed the first (or vulgar) method. The proof which with him goes far to justify his “fear,” rests chiefly upon a fallacy and mistake of ours—one happily held by us in common with nearly all the great men of science in Europe, viz., our ignorant claim THAT MATTER IS INDESTRUCTIBLE, HENCE ETERNAL. We will not understand his ideas, he says, because being fond of absurdities, “our own absurdity would be exposed.” If so, we prefer indeed our absurd belief in the indestructibility of matter to any scientific opinion upholding the contrary, submitting cheerfully, in this case, “the weakness of our understanding to be laughed at”—even by an ascetic in “the state of Nirvikalpa.”

We feel very grateful to the good Swami for his explanation of “Pravana” and other kindred words. Mr. Subba Row will no doubt profit by, and answer them. Personally, however, we respectfully decline to be taught the noble science by any other man, however learned he may be, than him who has originally undertaken the task—namely, our own MASTER: yet, as many of our readers may well benefit by the controversy, we will, with his permission, leave the arena for the present to Mr. Subba Row, a far abler controversialist than we can ever hope to become.*

* [This has reference to Subba Row’s essay entitled “Prakriti and Purusha” in the same July number of *The Theosophist*, pp. 248-51.]

FOOTNOTES TO “THE SWAMI OF ALMORA TO HIS OPPONENTS”

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 246-48]

[This is the article which H. P. B. refers to in the beginning of her own article “The Swami of Almora” which is published above. She appends a number of footnotes to various statements by the Swami. The Swami writes; “In some of the former numbers of *The Theosophist* the word *laya* was explained by you as merging, and in this number you give another meaning to it.” H. P. B. replies:]

No “merging” or absorption can take place without dissolution, and an absolute annihilation of the previous form. The lump of sugar thrown into a cup of liquid must be dissolved and its form annihilated before it can be said to have been absorbed by, and in, the liquid. It is a correlation like any other in chemistry. Yet indestructible matter can as in the case of sugar, or any other chemical element, be recalled to life and even to its previous form. The molecule that cannot be divided by any physical means is divided by the universal solvent and resolved into something else. Hence—it is, for the time being, at least, annihilated in its form. This is simply a war on words.

[“It is odd that our phrase ‘present developed form’ has cost you more than a column to comment on it.” The comment, however, was from the pen of T. Subba Row. To this H. P. B. replies:]

It is still odder that a few footnotes should have cost the venerable Paramahansa over 15 columns of ill disguised abuse, out of which number three or four columns are given. That which was suppressed may be judged by what remains.

[“But, perhaps, nominal yogis, who are disturbed in head and heart, and cannot tranquilize and compose themselves for Nirvikalpa ecstasy, will not be able to comprehend us, nor also those who confound Prakriti with Purusha, or matter with spirit.”]

Surely our respected correspondent cannot mean to convey the idea that in penning this answer he had “composed” himself into the state of Nirvikalpa; unless we take Monier Williams’ definition of the term and bear in mind that it is a state “destitute of all reflection” (See Indian Wisdom, p. 122, footnote2).

To this kind thrust we answer that we have never confounded Prakriti with Purusha any more than we have confused the North with the South Pole.



MAHATMA “M.....” (MORYA)

From a Drawing presented to my father.

The original bears the following:— “To Rama B. Yogi, my faithful~~~~~ (word undecipherable) in commemoration of the event of 5th, 6th, and 7th October, 1882, in the jungles of Sikkim.”

S. Râmaswamier, a Probationary Chela of Master M., went to Sikkim in October, 1882, and met the Master who gave him the likeness reproduced herewith. It is taken from a pamphlet by K. R. Sitaraman, Râmaswamier’s son, entitled *ISIS FURTHER Unveiled*, Madras, 1894. We include the caption as it appears in the pamphlet. It is not known what has become of the original drawing, or the way it was actually produced.

Consult the Appendix for biographical data about S. Râmaswamier.



DE ROBIGNE MORTIMER BENNETT

1818-1882

(Consult Appendix for comprehensive biographical sketch.)

As both Poles belong to the same and one earth, so spirit and matter, or Purusha and Prakriti are the two ends that lose themselves in the eternity of unmanifested and the cycles of manifested matter. But like some of our distinguished Western metaphysicians, our opponent seems to regard matter and energy as two distinct things, whereas the Esoteric doctrine recognizes but one substratum for everything visible as in visible—"Purush-Prakriti" and vice versa. Moreover, we may remind the good Swami, that one need not be a yogi to be a good occultist, nor are there many yogis in India who know anything of real occult sciences.

["Now according to our knowledge the inner man means the double, i.e., the Taijasa, Prajña being the original or first, and the Annamaya or the Viśva, the third."]

In such case, our respected critic ought to criticize and correct Professor Monier Williams and other Sanskritists, who regard Anna-Maya as the "covering supported by food, i.e., the corporeal form or gross body" calling it the fourth, while we name it as the first sheath or Kośa. (See page 123 of Indian Wisdom.)

["To this third, we applied the term treble, and we are justified in doing so, in the same way as you apply double to the Taijasa—and we do not see any harm in taking the gross one as third; but those who are fond of absurdities will not understand our ideas."]

We leave it to our readers to judge which is the most absurd—to consider our physical body as the first, or to call it, as the Swami does the treble or the third; though of course there is "no harm" in either.

["Why, because their own absurdity will be exposed. We beg your pardon for this outspokenness."]

We willingly forgive the impolite remark under its garb of "outspokenness." We beg our respected correspondent to bear in mind though that it is one thing to be "outspoken," and quite another one to be rude.

["How can you, being a practical theosophist, say carelessly that, a mortal wound may be inflicted upon the inner man, etc., etc., when in reality the outer one was the victim.

You evade our question in an offhand manner by saying that the question is not whether the double murdered the double or treble.* Now we particularly begged you to remove our doubts by establishing this fact scientifically.”]

It is precisely because we claim to know something of “practical” Occultism in addition to being a Theosophist that we answer without in the least “evading the question” that a mortal wound may be inflicted “not only upon, but also by one” inner man upon another. This is the A.B.C. of esoteric mesmerism. The wound is inflicted by neither a real dagger nor a hand of flesh, bones, and blood, but simply by —WILL. It is the intense will of the “Gospoja” that guided the astral or inner body, the Mayavi-rupa of Frozya. It is the passively obedient action of the latter’s “double” that scanning space and material obstacles, followed the “trail” of, and found, the real murderers. It is again that WILL shaped by the incessant thought of the revenger, that inflicted the internal wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior physical body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have “established the fact as scientifically”—as science, which generally disbelieves in and rejects such mesmeric phenomena, will permit. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yogism with its beatitudes of Samadhi and other states, for the matter of that.

[“Is spirit and matter the same thing? . . . Unless Prakriti be the same with spirit, how can the former be eternal, since two eternals cannot exist at the same time, and the belief in two eternals is against the fundamental truths of the Advaita Philosophy . . . Matter has attributes . . . the spirit has none. Matter is dead (jad), spirit is living (chaitanya); matter is temporary and subject to change, and spirit is eternal; matter is partial, and spirit is universal.”]

* [This statement, and some of H. P. B.’s remarks following it, have reference to H. P. B.’s story entitled “Can the ‘Double’ Murder?” which was republished in *The Theosophist*, Vol. IV, January, 1883, pp. 99-101. Its original place of publication, however, was *The Sun*, New York, December 26, 1875, and it may be found in Vol. I, pp. 163 ff. of the present Series.—Compiler.]

This is precisely the question we have been asking; and also the reason why, knowing that matter is indestructible, as also spirit or rather energy—we say with all the esoteric Advaites that matter and spirit are ONE. While we mean cosmic indestructible matter, the Swami speaks of objective and differentiated matter.

[“Why do you not call a piece of wood or stone spirit?”]

Because it is not usual to call them by such a name. Nevertheless, we maintain that there is in a piece of wood or a stone as much of latent spirit or life as there is in a week-old human foetus.

[“If matter is merely a manifestation of spirit, why call it by the false name of matter instead of its own name spirit?”]

For the same good reason that we call a chair by its “false” name of chair instead of calling it by that of the “oak” or any other wood of which it was made.

[“The esteemed Editor of The Theosophist seems to follow the doctrine of Madhyamika, i.e., middle class Buddhists . . .”]

The “esteemed Editor” follows but the doctrines of Esoteric Buddhism, which are nearly identical with those of the esoteric Advaites—the true followers of Sankaracharya.

[“The Buddhas believe that pure Nirvana alone exists. Nirvana is a transcendental condition. It is infinitude. It is not subject to being acted upon . . . Besides the Nirvana, karma or activity is also eternal.”]

And if “activity is also eternal,” how, then, can our philosophical antagonist maintain that matter is not so? Can activity (in the usual sense of the word), whether physical or mental, manifest itself or exist without, or outside of, matter, or to be plainer—outside of any one of the seven states? And how about his contradicting himself? “Activity also eternal.” Then there are after all two eternal; how? And he has just said that “two eternal cannot exist at the same time.”

["Aided by ignorance, activity produces five elements and develops worldliness . . . virtue and contemplation destroy the power of ignorance. Activity thus becomes impotent and Nirvana is next attained to."]

We beg to draw our correspondent's attention to the fact that he is again contradicting himself. Or is it the "Buddhas"? But a few lines above he declares "activity . . . eternal," and now he makes it "impotent"—in other words, kills and annihilates that which is eternal!

["Purusha, according to Upanishads, is Śvayam-Prakaśa, i.e., self-manifesting; therefore cannot be dependent on Prakriti only, for its manifestation. No Advaites will take Brahman with Prakriti or gun or duality Their Brahman is Purusha beyond the Prakriti, or in other words, Akshara. Latent spirit is never referred to as Maha-Ísvara. Please read the verse quoted below, which distinctly states that Maha-Ísvara is the spirit beyond Prakriti when the latter is laya-ed."]

We beg to be explained the hidden meaning of this really incomprehensible sentence. "Latent spirit is never referred to as Maha-Ísvara" (a term we, at any rate, never used), while the Sanskrit verse "states that Maha-Ísvara is the spirit beyond Prakriti, when the latter is laya-ed." Now does the learned Swami mean to say that the spirit beyond differentiated matter is active? It cannot mean anything else, for otherwise the two assumptions would contradict each other most absurdly and would be suicidal; and if he does mean that which he says, viz., that Maha-Ísvara (if the latter is identified here with Parabrahm), the spirit beyond Prakriti becomes active since it is called Maha-Ísvara, which it would not be were it latent—then, we are sorry to say to the learned Paramahansa that he does not know what he is talking about. He is no Esoteric Advaites and—we close the discussion as becoming quite useless.

["As the subject is very serious and important, we entreat you to discuss the point calmly and dispassionately; without this mood of mind, one cannot penetrate into the esoteric philosophy of India. Your present opinions are not esoteric, they are rather esoteric."]

Editor's Note.—We sincerely regret that such should be the opinion of the Swami of Almora.

But since we know neither himself, nor the religion or school of philosophy he belongs to, we may perhaps repeat with him: "It does not, however, matter much" whether he agrees with us or not for practical (esoteric and initiated) Vedantists have found our opinions correct and in perfect harmony with their own. There are nearly as many interpretations of the esoteric meaning of certain words we have to use as there are yogis and sannyasis of various sects in India. A Viśishtadvaita yogi will contend the correctness of the meaning as given by an Advaitic-ascetic, and a devotee of Chaitanya or a Bhakti-yogi will never accept the interpretation of the Vedas or Bhagavadgita made by a Brahma or an Arya. Thus truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines; and—we remain firm in our conviction, all our opponents being quite as free as ourselves to adhere by their own views. We have met in the N. W. P. with an erudite Pundit, a renowned Sanskritist, the most learned authority with, and at the head of the Vaishnavas, and recognized as such by many others; and he wanted us to believe that the culmination of "Raj-yoga" was the practical and absolute powers it conferred upon the Raj-yogi over all the female sex in creation!! Shall we believe every exponent of the Vedas, the Sastri of every sect, only because he may be an authority to those who belong to the same denomination with him, or shall we make a judicious selection, following but the dictates of our reason, which tells us that he is most right and nearer to truth, who diverges the less from logic and—Science? The occult philosophy we study uses precisely that method of investigation which is termed by Spinoza the "scientific method." It starts from, and proceeds only on "principles clearly defined and accurately known," and is therefore "the only one" which can lead to true knowledge. Therefore, by this philosophy, and no other shall we abide. And now we must leave the venerable Swami and his views to the dissecting knife of Mr. T. Subba Row.

KARMA

(An Appendix to “Fragments of Occult Truth.”)

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 252-253]

With reference to a tenet in one of the “Fragments of Occult Truth,” a respected member of our Society—N. D. K.—writes to enquire “What Karma propels the higher Ego into the next birth,” when “a highly depraved personality is dropped out.”

At the outset it may be well to repeat again what has been already so often stated, namely, that the Fragments being but fragmentary and incomplete, must go on exhibiting difficulties and even apparent discrepancies until the whole doctrine concerning the after-state of the Ego is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Colonel Olcott's Buddhist Catechism may well recall here with advantage the following very suggestive passages (pages 54 and 55):

. . . In each birth the personality differs from that of the previous or next succeeding birth. Karma, the deus ex machina, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken . . .

Alongside with the above quotation should be put the following from the "Fragments of Occult Truth," No. I.

"The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . ."

If the enquirer will realize the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what Karma propels the higher Ego into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that is responsible for it. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine Ego, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of Karma; and that it is this that survives and forms the basis of the Karma to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a Karma, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle.

At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may well and will perish, while the Karma of his youth, though not strong and complete enough to secure for him a bliss in Devachan and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the Karma of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes, may be hindered by circumstances from receiving the full due its Karma is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the Fragments to the pages of an account book—THE BOOK OF LIFE or—Lives. . . .

Out of these impressions, then, which constitute the Karma of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so depraved as to be entirely dissociated from the spiritual monad and go into the eighth sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher Ego have in them potentiality enough to evolve a new physical Ego, like the croton plant.

The connection between a man's spiritual monad and the succession of physical Egos with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the Ego when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

“ESOTERIC BUDDHISM”

[The Theosophist, Vol. IV, No. 10, July, 1883, p. 253]

Mr. A. P. Sinnett, F.T.S., author of *The Occult World*, has in the press of Messrs. Trübner and Co. a new volume of *Asiatic Esotericism*, to which he gives the above title, and which is destined to create a much wider interest than his other work. Its great novelty consists in its being an exposition of certain tenets of the secret doctrine of Tibetan Buddhism—that of the Arhats which, as our readers know, is but another name for the “World Religion” or Occult Doctrine underlying all the ancient faiths of mankind.

It is the key alike to the veiled language of the Parsee, Hindu, Buddhist, Babylonian, Egyptian, Hebrew, Grecian, Roman, and all other Scriptures. He who masters it perfectly will comprehend the essence of whatsoever religion has been evolved by humanity as the vehicle for its highest spiritual concepts. It would be exaggeration to say that the reader of Mr. Sinnett's two books may count upon finding anything more than a glimpse at this Wisdom Religion, for he is but a beginner in this branch of study. Yet, at the same time, it must be conceded that he has, under especially favouring circumstances, been able to get a clearer insight into some portions of this occult philosophy, and permitted to express it in plainer terms than any other author of modern times. The world-wide circulation of *The Occult World*—of which three editions have been sold already—is at once an evidence of the general interest now felt in these subjects, and a guarantee of the success which awaits the new, and more important, volume.

THE SEPTENARY PRINCIPLE IN ESOTERICISM

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 253-256]

Since the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication.

In the following number our Brother Mr. T. Subba Row, B.A., B.L., confessedly a learned occultist and ripe scholar, will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the Fragments series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the Vedas, the Upanishads, the Laws of Manu, and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the sevenfold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the Book of the Dead and the Ritualism of ancient Egypt and even in the Mosaic books—without mentioning the Secret Jewish works, such as the Kabala.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as landmarks and not even attempt long explanations. To really take up the subject requires more than mere Fragments. It is no exaggeration to say that upon each of the few hints now given in the cited Slokas a thick volume might be written.

From the well-known hymn To Time, in the Atharva-Veda (Bk. XIX, Hymn liii, 1-2):

“Time, like a brilliant steed with seven reins,
Full of fecundity, bears all things onward.

.....

Time, like a seven-wheeled, seven-naved car moves on,
His rolling wheels are all the worlds, his axle
Is immortality . . .”

—down to Manu “the first and the seventh man,” the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Svâyambhuva? The secret doctrine tells us that this Manu was no man, but the representation of the first human races evolved with the help of the Dhyan-Chohans (Devas) at the beginning of the first Round. But we are told in his Laws (Book I, 80) that there are fourteen Manus for every Kalpa or “interval from creation to creation” (read interval from one minor “Pralaya” to another); and that “in the present divine age, there have been as yet seven Manus.” Those who know that there are seven Rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen Manvantaras; that at the beginning of every Round and at the end and on, and between the planets there is “an awakening to illusive life,” and “an awakening to real life,” and that, moreover, there are “root-Manus” and what we have to clumsily translate as “the seed-Manus”—the seeds for the human races of the forthcoming Round (a mystery divulged, but to those who have passed their third degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that “The first Manu produced six other Manus (seven primary Manus in all) and these produced in their turn each seven other Manus”— (Bk. I, 61-63)* the production of the latter standing in the occult treatises as 7×7 . Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity, must be the seventh, since we are on our fourth Round, and that there is a root-Manu at globe A and a seed-Manu at globe G. Just as each planetary Round commences with the appearance of a “Root-Manu” (Dhyan Chohan) and closes with a “Seed-Manu,” so a Root- and a Seed-Manu appear respectively at the beginning and the termination of the human period on any particular planet.

* The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (Manu, I, 33-36) relates to other still earlier mysteries, and is at the same time a blind with regard to the doctrine of the Septenary chain.

It will be easily seen from the foregoing statement that a Manu-antaric period means, as the term implies, the time between the appearance of two Manus or Dhyan Chohans; and hence a minor Manvantara is the duration of the seven races on any particular planet, and a major manvantara is the period of one human round along the Planetary Chain. Moreover, that, as it is said that each of the seven Manus creates 7 x 7 Manus, and that there are forty-nine root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for the Manu who represents in India the Babylonian Xisuthros and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our fifth race who saved it from the flood that nearly exterminated the fourth (Atlantis)—is not the seventh Manu, mentioned in the nomenclature of the Root-, or primitive Manus, but one of the forty-nine "emanated from this Root-Manu."

For clearer comprehension we here give the names of the fourteen Manus in their respective order and relation to each Round.

1st Round.	{	1st (Root)	Manu on Planet	A.—Svayambhuva
		1st (Seed)	Manu on Planet	G.—Svarochi (or) Svarochisha.
2nd Round	{	2nd (Root)	Manu on Planet	A.—Uttama
		2nd (Seed)	Manu on Planet	G.—Tamasa
3rd Round	{	3rd (Root)	Manu on Planet	A.—Raivata
		3rd (Seed)	Manu on Planet	G.—Chakshuska.
4th Round	{	4th (Root)	Manu on Planet	A.—Vaivasvata (our progenitor).
		4th (Seed)	Manu on Planet	G.—Savarna.
5th Round	{	5th (Root)	Manu on Planet	A.—Daksha Savarna
		5th (Seed)	Manu on Planet	G.—Brahma Savarna.
6th Round	{	6th (Root)	Manu on Planet	A.—Dharma Savarna
		6th (Seed)	Manu on Planet	G.—Rudra Savarna.
7th Round	{	7th (Root)	Manu on Planet	A.—Rauchya.
		7th (Seed)	Manu on Planet	G.—Bhautya.

Vaivasvata thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave: (the reader must always remember that Manu is not a man but collective humanity), while our Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata—the Hindu ideal embodiment called respectively Xisuthros, Deukalion, Noah and by other names—who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration.

The number seven stands prominently conspicuous in even a cursory comparison of the eleventh Tablet of the Izdubar legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by sevens, the fowls by sevens also; in seven days, it is promised Noah, to rain upon the earth; thus he stays “yet other seven days,” and again seven days; while in the Chaldean account of the Deluge, on the seventh day the rain quieted. On the seventh day the dove is sent out; by sevens, Xisuthros takes “jugs of wine” for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European Orientalists, when passing judgment alike upon the Babylonian and Aryan chronology they call them “extravagant and fanciful”! Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the Semitic, Chaldean, and Aryan Hindu chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the ten Babylonian ante-diluvian kings is given as 432,000 years,* the duration of the post-diluvian Kali-yuga, is also given as 432,000, while the four ages or the divine Maha-yuga yield in their totality 4,320,000 years.

* See Ancient History from the Monuments. The History of Babylonia, by George Smith, Edited by A. H. Sayce, London, 1877, p. 36. Here again, as with the Manus and ten Prajapatis and the ten Sephiroth in the Book of Numbers—they dwindle down to seven!

Why should they, if fanciful and “extravagant,” give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given: 4 standing for the perfect square, 3 for the triad (the seven universal and the seven Individual principles), and 2 the symbol of our illusionary world, a figure ignored and rejected by Pythagoras.

It is in the Upanishads and the Vedanta though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine, the Rahasya, or the Upanishads, “the only Veda of all thoughtful Hindus in the present day,” as Monier Williams is made to confess, every word, as its very name implies,* has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of Prana, the ONE LIFE, “the nave to which are attached the seven spokes of the Universal Wheel.” (Hymn to Prana, Atharva-Veda, XI, 4.)

Even European Orientalists agree that all the systems in India assign to the human body: (a) an exterior or gross body (sthulaśarira); (b) an inner or shadowy body (sukshma), or linga-śarira (the vehicle), the two cemented with—(c) life (jiv or karana-śarira, “causal body.”)† These the occult system or esotericism divides into seven, further adding to these— kama, manas, buddhi and atman. The Nyaya philosophy when treating of Prameyas (by which the objects and subjects of Prama are to be correctly understood) includes among the 12 the seven “root principles”

* Upa-ni-shad means, according to Brahmanical authority, “to conquer ignorance by revealing the secret spiritual knowledge.” According to Monier Williams—the title is derived from the root sad with the prepositions upa and ni, and implies “something mystical that underlies or is beneath the surface.”

† This Karana-śarira is often mistaken by the uninitiated for Linga-śarira, and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the life (body) or Jiv, which disappears at death—is withdrawn—leaving the 1st, and 3rd principles to disintegrate and return to their elements.

(See IXth Sutra), which are (1) soul (atman), and (2) its superior spirit Jivatman; (3) body (śarira), (4) senses (indriya); (5) activity or will (pravritti); (6) mind (manas); (7) Intellection (Buddhi). The seven Padarthas (enquiries or predicates of existing things) of Kanada in the Vaiśeshikas, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: (1) Substance (dravya) —refers to body or sthulaśarira; (2) Quality or property (guna) to the life principle jiv; (3) Action or act (karman) to the Linga śarira; (4) Community or commingling of properties (Samanya) to Kamarupa; (5) Personality or conscious individuality (Viśesha) to Manas; (6) Co-inherence or perpetual intimate relation (Samavaya) to Buddhi, the inseparable vehicle of Atman; (7) Nonexistence or non-being (abhava) in the sense of, and as separate from, objectivity or substance—to the highest monad or Atman.

Thus whether we view the ONE as the Vedic Purusha or Brahman (neutral) the “all-expanding essence”; or as the universal spirit, the “light of lights” (jyotisham jyotih), the TOTAL independent of all relation—of the Upanishads; or as the Paramatman of the Vedanta; or again as Kanada’s Adrishta “the unseen Force,” or divine atom; or as Prakriti, the “eternally existing essence,” of Kapila, we find in all these impersonal universal Principles the latent capability of evolving out of themselves “six rays” (the evolver being the seventh). The third aphorism of the Sankhya-Karika, which says of Prakriti that it is the “root and substance of all things,” and no production, but itself a producer of “seven things which, produced by it, become also producers”—has a purely occult meaning.

What are the “producers” evolved from this universal root-principle, Mula-prakriti or undifferentiated primeval cosmic matter, which evolves out of itself consciousness, and mind, and is generally called “Prakriti” and amulam mulam, “the rootless root,” and avyakta, the “unevolved evolver,” etc.? This primordial tattwa or “eternally existing ‘that’,” the unknown essence, is said to produce as a first producer (1) Buddhi—“intellect”—whether we apply the latter to the sixth macrocosmic or microcosmic principle.



WILLIAM QUAN JUDGE
April 13, 1851—March 21, 1896



CONVENTION GROUP, BOMBAY, 1882

Standing (from left): Chandrashekar, Nobin K. Bannerjee, P. Nityananda Misra, Alfred Percy Sinnett, J. N. Usmorla, A. D. Ezekiel.

Seated on chairs: Gopi Nâth, Bishan Lal, S. Râmaswamier, H.P. Blavatsky, Col. Henry S. Olcott, Tripada Bannerjee, Norendro Nâth Sen, Thomas Perira.

Seated on ground: L. V. Varadarajulu Naidu, Abinash Chandra Bannerjee, Dâmodar K. Mâvalankar, Mohini Mohun Chatterjee, Mahendranâth Gangooli.

(Reproduced from The Golden Book of The Theosophical Society, Adyar, 1925.)

This first produced produces in its turn (or is the source of) (2) Ahankara, “self-consciousness” and Manas, “mind.” The reader will please always remember, that Mahat [is the] great source of these two internal faculties. “Buddhi” per se can have neither self-consciousness nor mind; viz., the sixth principle in man can preserve an essence of personal self-consciousness or “personal individuality” only by absorbing within itself its own waters, which have run through that finite faculty; for Ahankara—that is the perception of “I,” or the sense of one’s personal individuality, justly represented by the term “Egoism”—belongs to the second or rather the third production out of the seven, viz., to the fifth principle, or Manas. It is the latter which draws “as the web issues from the spider” along the thread of Prakriti, the “root principle,” the four following subtle elementary principles or particles, Tanmatras, out of which third class the Maha-bhutas or the gross elementary principles, or rather śariras and rupas, are evolved—the kama, linga, jiva and sthula-śarira. The three gunas of “Prakriti”—the Sattva, Rajas and Tamas (purity, passionate activity, and ignorance or darkness) —spun into a triple-stranded cord or “rope,” pass through the seven, or rather six, human principles. It depends on the fifth—Manas or Ahankara the “I”—to thin the guna “rope,” into one thread—the sattva; and thus by becoming one with the “unevolved evolver,” win immortality or eternal conscious existence. Otherwise it will be again resolved into its Mahabhutic essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad) is bound by the presence of the gunas in the principles “like an animal” (purusha-pasu). The spirit, âtman or jivatman (the seventh and sixth principles) whether of the macro or microcosm, though bound by these gunas during the objective manifestation of universe or man, is yet nirguna, i.e., entirely free from them. Out of the three producers or evolvers, Prakriti, Buddhi and Ahankara, it is but the latter that can be caught (when man is concerned) and destroyed when personal. The “divine monad” is aguna (devoid of qualities), while Prakriti, once that from passive Mula-prakriti it has become avyakta (an active evolver), is gunavat—endowed with qualities.

With the latter—Purusha or Atman can have naught to do (of course being unable to perceive it in its gunavatic state); with the former—or Mula-prakriti, or undifferentiated cosmic essence, it has [to do]—since it is one with it and identical.

The Atma Bodha or “knowledge of soul,” a tract written by the great Sankaracharya, speaks distinctly of the seven principles in man (see fourteenth verse). They are called therein the five sheaths (pañcha-kośa) in which is enclosed the divine monad—the Atman and Buddhi, the seventh and sixth principles, or the individual soul when made distinct (through avidya, maya and the gunas) from the supreme soul—Parabrahm. The first sheath called Anandamaya, the “illusion of supreme bliss”—is the manas or fifth principle of the occultists, when united to Buddhi; the second sheath is Vijñana-maya-kośa, the case or “envelope of self-delusion,” the manas when self-deluded into the belief of the personal I, or ego, with its vehicle. The third—the Mano-maya sheath composed of “illusionary mind” associated with the organs of action and will, is the Kamarupa and Linga-śarira combined, producing an illusive “I” or Mayavi-rupa. The fourth sheath is called Prana-maya, “illusionary life,” our second life principle or jiv, wherein resides life, the “breathing” sheath. The fifth kośa is called Annamaya or the sheath supported by food—our gross material body. All these sheaths produce other smaller sheaths—or six attributes or qualities each, the seventh being always the root sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the “thread-soul” or sutratman.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the “thread doctrine,” since, like Sutratman or Pranatman, it passes through, and strings together all the ancient philosophical religious systems, and what is more—reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the “Wise Men of the East,” adepts in Occult Science.

SPIRIT IDENTITY AND RECENT SPECULATIONS

[The Theosophist, Vol. IV, NO. 10, July, 1883, PP. 256-260]

BY "M.A. (OXON.)"*

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word "spirit" by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the séance-room are not really spirits, in any proper sense of that misused word, but only shells, reliquiae of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there; it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vainglorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me from the survival of earth-recollections, some facts.

* [This article was written by Wm. Stainton Moses and published in Light, London, Vol. III, NO. 121, April 28, 1883, PP. 198-99.— Compiler.]

These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me; that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says: “I do not know where the flaw is, but I am sure there is a flaw in your evidence,” so the Theosophist says: “You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode.” It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When anyone tells us that such and such things cannot be, we have a right to ask— why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness. It is early days yet to limit us with theories, or at least with a theory, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith: and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the Spiritists too. But this is probably because my facts square with that theory, and are not explained by any other, that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting as other less fortunate investigators unquestionably have, organized fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses—where each is tested by such methods as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman's grandmother who had seen a ghost, they may be dismissed as her grandson dismissed her: "My grandmother does na ken it, puir auld body, but she's an awfu' leer." I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed.

This year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend showed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said; "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period. Now, there is here interesting material for speculation. 1. Was that spirit the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved to call my notice once again?

Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the memory of his external principles—was stirred to activity by my visit? How then? for that was not the that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual—extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thoroughgoing relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand.

But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be its *raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

(EDITOR'S NOTES ON THE SAME.) *

Of all the Spiritualists, "M.A. (Oxon)," is the last to whose arguments we would like to take exception, or whose ideas we would try to combat, for he is a friend long and highly esteemed. Yet we must perforce join issues with him, since we have the strongest conviction (we avoid saying knowledge lest we should be called dogmatic) that on some points he is as thoroughly mistaken as any ordinary mortal unblessed with his remarkable power of discrimination. Besides our own personal regard for him, there never was a believer entitled to more serious and considerate hearing than the author of *Psychography*, *Spirit Identity*, and other like most excellent works upon psychology. The task becomes the more difficult when one is reminded of the fact that "M. A. (Oxon)," is not a writer merely advocating spiritualistic hypothesis upon second-hand evidence; nor some enthusiastic supporter of promiscuous "spirit visitors" and new phenomena, but the earnest recorder and careful annotator of his own personal dealings with so-called "Spirits," over a series of many years.

But we become braver when we think that, without having the presumption of claiming equal clearness of style or his remarkable ability in the laying out of that, which to him is direct but to the public still presumptive evidence, we also argue from personal experience; and that unlike the theory he has wedded himself to, our doctrine is backed by the teachings of all the philosophies of old, and moreover by the collective experience of men who have devoted their lives to study the occult side of nature. Thus, our testimony may also have some weight, at any rate—with unbiassed minds.

* [These important Notes are by H.P.B.—Compiler.]

And we say, that in the eyes of the latter, our theory in applicability to our facts, will—at least with regard to the “John Lilly” case—appear far more reasonable, and will clash less with probability than would the acceptance of the common spiritualistic theory.

To begin with, we are constrained to point out that “M. A. (Oxon)’s” chief argument with regard to theosophy, is not only palpably incorrect but extremely unfair in one sense. He tells us that “we [the spiritualists?] have a right to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness.” We remind him in reply that the spiritualistic theory of the return of the departed spirits is as old as the first knocks at Rochester, i.e., thirty-five years, and that if anyone is to stand accused of having blown a bubble before there were facts enough to hang upon them one single straw, it is not the Theosophists but precisely the Spiritualists. We are quite aware that it is not “M. A. (Oxon)” who was the first to give a name to the agency behind the facts; but however unwilling to accept the a priori theory—and in the case of the spiritualists “a rigid dogma which is to be binding on us as a matter of faith” from first to last indeed—he seems to have accepted it, nevertheless, and now maintains and defends from the slightest approach of any dissenting doctrine. If we are told that he does so on very good grounds, having found no (theosophical occult) theory that was not at open variance with some ascertained facts, or “that did not break down when tested”—we answer that if such is his experience, ours is quite the reverse. Besides, it is rather difficult to conceive how a theory can be proved an axiomatic truth so long as only such facts as answer our purpose are applied to it. “M. A. (Oxon)” was never an occultist, and knows yet nothing of the means used to test the various sets of phenomena—and the “spirits” themselves for the matter of that. Whereas there is hardly a theosophist that has now turned an occultist but was a spiritualist before, and some of them as ardent and as uncompromising as “M.A. (Oxon)” himself.

Colonel H. S. Olcott was one for about a quarter of a century; and the writer of this, who along with all her family was bred and brought up in the belief of returning “souls” (the great orthodox church inclining to class all of these with evil or “damned” souls—making no difference in the theory) was even until some thirty years or so back far more inclined—occult doctrines-notwithstanding—toward the spiritualistic than the occult views. We were at one time as ardent a spiritualist as any. No one clung more tenaciously, nay more desperately, to the last straw of that hopeful and happy illusion, which promises the bliss of eternal personal reunion with all those nearest and dearest that one has lost—than did we. One year in America during one of our visits to that country, and a terrible personal ordeal, killed that vain hope and settled our knowledge forever. It needed the death of two persons—the most dearly beloved relatives—to bury for ever the sweet delusive dream. We have learned by experience since to put implicit faith in our teachers; to discern between objective shells, men that were—and subjective genuine spirits; between elementaries (victims of accident, and suicides) and elementals—men that will be. And we think we have now learned even the difference between the “Brothers of the Light,” to use the graphic Eastern expression, and the “Brothers of the Shadow”—both in the supra- and sub-mundane spheres, as well as to recognize between the two classes of the same name on our earthly plane. There are Spirits and Spirits; High Planetary Spirits (Dhyan Chohans) who have been human beings millions of ages since and upon other besides our own planet, and there are the mayavic appearances of these, projected upon the intra-psychic screen of our mediumistic, hence confused, perceptions. There are seers and there are mediums, as there are great men of science and willing and sincere, but ignorant tyros. And it is unfair in “M. A. (Oxon)” to represent the theosophists as prescribing “rigid dogmas” and blind faith, especially when a few lines higher he invalidates his accusation by putting in the mouths of his opponents, addressing the spiritualists, that which represents the correct attitude of the former:

“It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely,” etc., etc.—we are made to say—words conveying the very opposite of dogmatism.

But we must be now permitted to analyze the cited case; to see whether “John Lilly” could not have performed all that is claimed for him while his monad was in the Devachanic or other states—from which there is no coming back on earth, in our views, which indeed we force on no one who prefers his own theory. Why could not his shell, which, notwithstanding Mr. Morse’s very witty definition (though wit is surely no proof) that it is “something that walks about with nothing inside it,” have had all it had on earth to make up its seeming personality, i.e., its illusive ego, with its grosser personal consciousness, and memory, refreshed and reanimated into momentary activity at every contact with a living medium’s brain molecules? Why could not that “shell,” we ask, and though “many and many a decade has now elapsed since John Lilly left this earth,” have communicated for years with “M. A. (Oxon)” “though chiefly through the table? Spiritualists who lay such a stress upon, and point with such a triumph to the Bible, when corroborating with its stories of angels and apparitions the claimed materialization of spirits, ought not to lose sight of, and conveniently forget when speaking of “empty shells,” the “Rephaim” of the Jews—which people their Sheol or Hades. Is not the literal meaning of “Rephaim” pithless or “empty” shades, and is not the Sheol our Kamaloka? Nor does this fact clash with our theory, while it does clash with that of the spiritualists. Besides it being far more likely that a real genuine disembodied spirit would have avoided communicating “through a table,” when he had at his disposal a fine medium’s clairvoyance and spiritual consciousness, how is it that the familiar sound of his presence “died out” gradually and not abruptly, as might be the case with a “spirit” who had a real mission to perform, who “meant business,” and went away honestly and openly after having performed it?

* The medium often need not know anything or have even heard the name of his “Spirit” visitor. His brain in this case plays simply the part of a galvanic battery upon a dying or even dead man’s body.

Does not this gradual dying out of the alleged presence dovetail perfectly with our theory of the gradual fading out of the shell? Why should an everlasting semi-material, quite conscious entity use such eccentric ways? And why, since “John Lilly” was an old friend, and meant—if there was anyone there to mean anything—to recall himself to the memory of “M. A. (Oxon),” why did he not speak, or “rap out,” honestly and say what he wanted, instead of keeping our friend semi-awake and repeatedly disturbing his sleep by raps and noises at the risk of giving him a bad headache? “Was he unable to do more? or was it not permitted to him?” asks the writer. “Permitted!” and by whom or what, we wonder? As well expect that the poisonous particles that one is liable to catch in a room where a smallpox patient died, that they should tell the name of him in whom they were generated or explain their business. “John Lilly” had impregnated with his emanations the room for years, and a portion at any rate of the personal consciousness of a disembodied and even of a living being lingers and will linger for hundreds of decades on the spot he identified himself with, a good proof of it being found in many instances that could be cited. In the apparition, for instance, for years of the astral simulacrum of a titled lunatic in a room in which he had been confined for nine years. Occasional wild cries were heard in it—the servants recognizing the familiar cry and the doctor testifying to it under oath at the inquest made in this case by the police in one of the capital cities of Southern Russia. Whose simulacrum was it, and whose voice? Of the lunatic? But the man had recovered and was at that time living again with his family at Penza, the universal theory becoming of course under the handling of good Christians and clergy that it was the unholy tricks of the Evil One. Moreover the ex-patient who had heard of the terrific news of his own bodily appearance in the room where he had raved for so many years, insisted upon returning to the spot and exposing the fraud of his enemies as he called it.

Travelling there, under protest of his family and doctor, he arrived, determined that he should pass the night in his ancient room, and permitting with great difficulty that his friend, the said doctor, should remain and keep him company. Result: his own double was seen by himself and doctor, the cries were heard louder than ever, and when at dawn the room was entered by the physician of the asylum and inmates, M. C. . . . was found once more a raving lunatic, and his friend in a deadly swoon. The case was officially authenticated at the time and may be found in the police records if searched, as it happened between 1840 and 1850.

Now let us suppose that instead of recovering and leaving the asylum, the man had died there. Who of the spiritualists would ever doubt but that was his “spirit” howling and his “Mayavi-rupa” in propria persona there? It is on a number of such instances, and our own personal experiences during over forty years—ten of which were passed in a state very like, if not entirely, that of mediumship, until by a supreme effort of will and with the help of initiated friends, we got rid of it, that we speak so confidently. Yet our experience is our own, and we would no more ask anyone to believe us on our word, than we would stake the faith of our whole life on that of another person. There was no “personating spirit, posturing as John Lilly.” But there probably was the elementary shell of John Lilly, fading, perhaps on the eve of being entirely faded out, yet capable of being once more galvanized into producing audible sounds by the presence of one on whose organism it had been living for several years. When this organism came once more in contact with the reliquiae it proved like a galvanic shock to a dead corpse.

Nor is it right to say that “the more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations”; for the “Eastern philosopher” does nothing of the kind. It is but the incipient “philosopher,” the as yet uninitiated student who is forbidden to meddle with wandering shades, a meddling which, to him, is full of danger.

The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much though not as well as in the still fuller consciousness of his spiritual senses, when he paralyses his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight. "And cases of the kind" (narrated by M. A. Oxon) . . . do "occur in the East" as much as, and more, perhaps, than in the West. But were it even so, the Christian kabalists have believed in, and given out the very same doctrine on shells as we do now. If our friends will refer to The Three Books of Occult Philosophy by Cornelius Agrippa, they will find him propounding just the very same tenets. In the chapter "What concerning man after death; diverse opinions," we find the following, given very fully and explicitly in Agrippa's original manuscripts, and very cursorily by his translator, Henry Morley. Leaving out what Trithemius, Henry Khunrath, Paracelsus and other great occultists, may have said on the subject, we will quote a few lines from the translation in question made by a sceptic:

Perceptions of the truth in the opinions of the ancients . . . yet do the kabalists refuse the doctrine of Pythagoras* that souls which have become bestial take bestial form; they say, on the contrary, that they return to earth in human frames. . . . Sometimes the souls of the wicked reanimate their polluted corpses. . . . But when the body returns earth to earth, the spirit returns to God . . . and this spirit is the mind [the monad, the Buddhi] the pure intelligence that was incapable of sin while in the flesh, however sinned against by passions of the soul and gross delusions of the body. Then if the soul [personal Ego, the Manas] has lived justly it accompanies the mind, and soul and mind together work in the world the righteous will of God But the souls that have done evil, parted after death from the mind, wander without intelligence [our shells], subject to all the wild distresses of unregulated passion, and by the affinity they have acquired for the grossness of corporeal matter, assimilate themselves and condense, as in a fog, material particles [materialize?], through which they become sensible again of bodily pain and discomfort . . .

* Which was never properly understood, for it was an allegorical teaching like that of the Brahmanical books. [H.P.B.]

Souls after death [separated from their spiritual Ego, if you please] remember the past, and retain according to their nature more or less of attraction towards the bodies they inhabited, or other flesh and blood [the mediums, evidently] This is most true of those souls whose bodies are unburied, or were subject to violence [the suicides and victims to accident; see *Fragments of Occult Truth*]; . . . there are two kinds of necromancy—necyomantia, when a corpse is animated; scyomantia, when only a shade is summoned. But for the reunion of souls with bodies occult knowledge is required*

Again in the next chapter [xlili]: “Now the mind only is, by nature, divine, eternal; the reason is airy, durable; the idolum, more corporeal, left to itself, perishes.” Which means as plain as it can mean that the “mind” here standing for the sixth and seventh principles, Atman and Buddhi, or “Spirit and Spiritual soul” or Intelligence, “reason” stands for that spiritual essence, the portion of the personal consciousness, or “soul that accompanies the mind” (Manas following Buddhi to Devachan). What Agrippa calls the “idolum” (the eidôlon) we call the astral shell, or the “Elementary.”

The above quotations, though strengthening our claims, will of course have no effect upon the spiritualists, and are penned for the sole benefit of our Theosophists. We invite, moreover, their attention to the article directly following “Spirit Identity and Recent Speculations,” in the same number of *Light* (April 28th, 1883)—“A Haunted House,” by J. C. A charming, simple, unpretentiously told story, bearing every mark of sincerity and genuineness upon its face. What do we find in it? A loving wife, a mother losing her husband in a house that was haunted before they had come to live in it. Loud noises and crashes without any cause for them. Footsteps produced by invisible feet upon the stairs, and mysterious voices, words proceeding from ghostly lips. The husband—apparently a good and loving husband—is a passionate lover of music.

* Henry Morley, *The Life of Henry Cornelius Agrippa von Nettesheim, Doctor and Knight, Commonly known as a Magician*. London: Chapman and Hall, 1856. Two Volumes.

[These quoted passages occur on pages 200-202, the italics being H.P.B.’s—Compiler.]

He dies. In the night following his death, the piano begins softly playing. “I recognized the music—it was the last piece my husband had composed impromptu,” writes the widow. Well and good. The kabalists recognize the possibility of this, and give explanations for it. But that which comes next, is not of so easy a solution on the spiritual theory, unless we are asked to believe that good men, loving fathers, and tender husbands become heartless fiends and malicious spooks after their death.

In the words of the narrator, the relations were surprised at the widow’s cheerfulness. They “attributed it to want of natural feeling, little thinking how full of gladness I was to know that there was a great hereafter, for his newborn radiant spirit.” Now whence that knowledge and what were the undeniable proofs of that “grand hereafter?”

First—“a knock” after the funeral. But there had been such knocks before in the house! The children heard often “papa speak to them.” The children will always hear and see, what their seniors will tell them they hear and see. The eldest boy was put to sleep in the room where his parent had died without however knowing it. “In the night,” writes the widow, “the boy frightened us all by a terrible scream. They all found him sitting up in bed, pale with fright. Someone had touched him on his shoulder and awoke him.” Next night the same thing, “someone touched him again.” Third night the same in another room; “two or three times he aroused the whole school, and when he was on a visit during the holidays he also cried out in the night.” A friend on a visit “felt her bedclothes pulled. The noises at last affected her nervous system, and she left. . . without any stated reason. Soon after the servant was taken ill” owing to the ghostly visits and misbehaviour and—“had to be sent away.” So much in the experience of a boy whom his loving father’s spirit frightened nightly into fits, at the risk of making an epileptic or an idiot of his son for the natural term of his life. So much for the friends, servants and visitors of his loving widow. Then one night . . . but we will let the bereaved wife tell her own tale.

After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband's study. I lighted a candle, and taking the latchkey I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for a moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the "Father of Spirit" to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

I ran down to where my children were, and locking myself in lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said: "What is that noise?" I told him not to mind but to go to sleep, which he soon did. I then heard my husband's voice call my eldest child by name and tell her to go to the railway station. Then he said to me: "Come up here." I answered him, and said: "I cannot, I wish to live for my children's sake." The doors all over the house slammed, and footsteps passed up and downstairs, continuing till daybreak.

Now we ask in the name of logic and reason whether this behaviour night after night, is more compatible with that of the human and presumably good spirit of a husband and father, or with that of a half crazy shell! What sophistry is required to excuse it in the former, and how natural the why's of the phenomenal manifestations if the occult theory be accepted! The shell has no more to do with the liberated monad of the good and pure man than would the shadow of a man with the latter's body, could it be suddenly endowed with speech and the faculty of repeating what it finds in the people's brain.

“M. A. (Oxon)” closes, as seen above in his article, with the assurance that in writing as he does he is only desirous of making one more contribution to the study of a perplexing subject. “He is far from desiring to obtrude his opinion.” Yet, at the same time he devotes three and a half columns to proving that the theosophic teachings are “bubbles” based upon air, probably only because our facts do not square with his facts. We can assure our kind friend that the occultists are far less desirous than he can ever be of obtruding their opinion upon unwilling minds, or of criticizing those of other people. But where their theories are attacked, they answer and can give æ good facts as he can himself. Occult philosophy rests upon the accumulated psychic facts of thousands of years. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.

FROM THEOSOPHY TO SHAKESPEARE

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 260-61]

[We have received a very interesting letter from Mr. Henry C. Atkinson, now in Boulogne, France. As this excellent and most esteemed gentleman seems to labour under certain erroneous impressions with regard to Theosophy and its promoters, he will pardon us if, in publishing his remarks we explain to him his mistakes.—Editor, The Theosophist.]

I forwarded the (March) Theosophist to Professor Tyndall as requested. . . . I have shown your remarks in the Journal to several persons, and we all feel surprised that you should not have accepted the Professor's observation as a compliment,* he not considering the article to be exactly in your special line of inquiries, as showing your freedom and breadth of view.

* As found in Mr. Atkinson's letter to the Philosophic Inquirer, the words quoted by him from Professor Tyndall's note with regard to the Theosophists did not sound "complimentary" in the least. If, however, no offensive meaning was implied in the words "too stiff," the Theosophists have but to apologize for their obtuseness, and—to feel delighted, of course, to have been noticed at all by this great man of science. They have an excuse, however, for any excess of sensitiveness, in the recollection of a certain other and superlatively pungent remark made by Professor Tyndall, a few years ago, in his Belfast address, if we remember rightly. An ungenerous adjective which we may not repeat, was added to and flung by him, in the face of spiritualism in that famous address. Thus the Theosophists who are almost as heterodox as the Spiritualists, and including in their ranks a number of very well-known persons of that faith, had a certain right to fear they might be complimented in the same way. Were Professor Tyndall a simple mortal, no one would take great notice of his words. Being, what he is, however, one of the greatest, if not the greatest man of science in Europe, whatever he says about us is of the highest consequence to the Theosophists who hold true science above all in this world of error.

Why there should be any mystery in respect to membership and the deeds and doings of your members, I cannot conceive; it reminds one of Pythagoras and his secret cave,* and why you should consider mesmerism to be an occult and secret science is beyond my comprehension.†

* We can assure our esteemed correspondent that he is quite mistaken. There is no “mystery” in either the membership or “the deeds and doings” of our members as Theosophists. With the exception of certain simple passwords, etc., given at the time when a candidate for fellowship is received into the Society, and a necessary convenience in so polyglot an association as ours, there is nothing secret in it, whatsoever, and if the password and grip are not divulged to the general public, it is simply to protect our members from being imposed upon by some unprincipled travelling outsiders, who might otherwise claim help from, and abuse the confidence of, the “universal Brotherhood” under a plea of Fellowship. There is a small fraction in the Society of those who study the occult sciences—and whose number hardly amounts to a half per cent of the whole group of Fellows. These certainly have their secrets and will not give them out. But it is unfair to visit the sin (if sin it is) of the very few upon the whole Society which in India and Ceylon alone has already sixty-seven Branch Societies, and most of whose Fellows never gave a thought even to mesmerism—let alone the secret sciences.

† Again Mr. Atkinson labours under an erroneous impression. No one in our Society considers “mesmerism per se an occult and secret science,” though it is an important factor in occultism; least of all has our President-Founder treated it as a mystery, for, as our correspondent may see for himself in the Supplements of our journal for March, April, May, June, and July, while healing the sick on his tour in the Bengal Presidency, Col. Olcott made it a point to teach publicly mesmerism to the respectable medical and other members of our various Societies, and even instructed in it qualified outsiders.

Can any one science be more occult or secret than another?* I have been much engaged with! mesmerism or animal magnetism; but it never occurred to me that there was anything particularly occult or secret about it. Those words would not at any rate equally apply to any science, from astronomy to chemistry and electricity, etc. Our object should be to reduce “wonders” to plain things, not to inflate plain things into wonders.† Of course there is in one sense mystery attached to all natural action, and from the atoms to the sun shining, and from the substance in motion to its feeling, thinking and apprehending; and the idea of another person—called the soul—within the person visible, does not explain anything more than that the memory and sense of identity is perpetually transferred by an animal magnetic rule to the new matter with both man, beast, bird or fish. But there is nothing more occult or secret about that than about gravitation, what Newton would not attempt to account for, the rule being all to be known or conceived of it. Professor Blackie in his history of materialism or atheism pronouncing against Professor Tyndall and myself says, if all phenomena whatsoever, with Bacon, is to be referred to matter as the common source of all, and as old Timon of Athens in the play—begins his famous utterance with “common mother thou,” whilst he digs—then Tyndall is right, he says, to fix a new definition to matter and it is this.

* Some of the discoveries of certain sciences—such as chemistry and physical science—ought to have been kept “occult” at any rate. It is very questionable whether the secrets of gunpowder, nitroglycerine, dynamite and the like, have more benefited than wronged humanity; at least they ought to have been withheld from the knowledge of the ignorant and unprincipled portions of mankind. Such, at least, was the opinion of Faraday, and some other great men of science. And this may explain, perhaps, why the occultists will not give out their even more perilous secrets promiscuously.

† Quite so; and therefore, the leaders of the Society do their best to uproot superstition and prove to their members that since such a thing as miracle is an impossibility and belief in it an absurdity, the most wonderful phenomena, if genuine, must have a natural explanation, however occult the agency behind them may seem at present.

“If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is at bottom essentially mystical and transcendental.”* You may call it occult if you please, but the same applies to all conditions and to all enquiries, and from the growth of a blade of grass to the formation of a complex correlated organism, does it not?

. . . We are now reducing the marvellous into a plain matter.

Pope in his preface to his magnificent edition of Shakespeare after all his praise and fine criticism expresses his astonishment in these words: “this is perfectly amazing from a man of no education or experience of those great and public scenes of life, which are usually the subject of his thoughts; so that he seems to have known the world by intuition, to have looked through human nature at one glance, and to be the only author that gives ground for a very new opinion—that the philosopher and even the man of the world, may be born as well as the poet.” The same astonishment is expressed by all the great writers on Shakespeare for 300 years. But a short while ago, lo and behold, in a publication of Bacon—Promus, or Collection of fine Thoughts and Sayings: 1680 entries—and these in one form or other, are 4,400 times introduced into the plays, a proof positive that the laborious genius Bacon was the real author of the plays, and all the supernatural wonder and mystery is at an end! Poor ignorant Shakespeare never had a book in his possession, never wrote a line in his life.

Tyndall is better in health, sleeps better; he is a laborious worker and a fine genius.

Very sincerely,

HENRY J. ATKINSON.

May 10th, 1883,

Hôtel de la Gare,

Boulogne-sur-Mer, France.

* Professor Tyndall was anticipated in his opinion on matter by most of the great Philosophers of India. Perhaps Mr. Atkinson is not aware that the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states—four of which are now known to modern science, and which include the state of Radiant matter discovered by Mr. Crookes, and that three are to be yet discovered in the West. Spirit is the highest state of that matter, they say, since that which is neither matter nor any of its attributes is—NOTHING. We would recommend in reference to this question the perusal of an article headed “What is Matter and what is Force?” in the September number of The Theosophist, 1882.

FOOTNOTES TO “THE STATUS OF JESUS”

[The Theosophist, Vol. IV, No. 10, July, 1883, p. 261]

[In a communication on “The Status of Jesus” a correspondent writes: “The long procession of martyrs who died for the love of Jesus is unknown in the history of Buddhism”; and asks: “What is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts? departed from the earth? . . . Would Jesus now be termed . . . a Dhyan Chohan, a Buddha, or a Planetary Spirit? And is he now . . . interested or concerned at all with the progress of humanity on Earth?” H. P. B. replies:]

“There is often greater martyrdom to live for the love of, whether man or an ideal, than to die for it” is a motto of the Mahatmas.

The position THEY give to Jesus, as far as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—absolute Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other “temple of God” but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that, of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year [one] of our vulgar, so called, Christian era.

We do not know which of the Buddhas our correspondent is thinking of, for there were many “Buddhas.” They recognize in him one of the “Enlightened,” hence in this sense a Buddha; but they do not recognize Jesus at all in the Christ of the Gospels.

Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avatars and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our heathen Brothers, that journal which would presume to deny the Godship of Jesus and speak of him as he would of Buddha or Krishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of justice and Brotherhood.

NOTE TO “UNDER THE SHADOW OF GREAT NAMES”

[The Theosophist, Vol. IV, No. 10, July, 1883, p. 263]

[The following note was appended by H. P. B. to some correspondence dealing with alleged misrepresentation of the character of the medium George Spriggs on the part of The Theosophist.]

Our love for “fair play” has never been doubted even by those of our enemies who know us personally. Nor is it correct to say that “apparently your (our) philosophy has no room for any other alternative to absolute genuineness than ‘sheer fabrication’”; for unlike spiritualism, our philosophy has theories that cover the ground and thus explain many apparent deceptions on the part of mediums that would otherwise have to be attributed to dishonest fraud. We are sorry that our Australian correspondents had to put themselves to the trouble of defending the private character of Mr. Spriggs, the medium, since no one thought of attacking him, nor was he even mentioned in our Editorial by name.

The remarks in it were absolutely impersonal, hence there was no need for such an emphatic defence. However, to prove that we are not alone fair, but even ready to recognize true merit and give it an advertisement—we have published both letters verbatim even with their discourteous remarks. We are delighted to learn, and quite ready to believe, that Mr. Spriggs is a most honest gentleman, worthy of the strongest encomiums. Our strictures were applicable to a large class of mediums who have for years been inflicting upon the world “trance” addresses, articles, pamphlets, books, and schemes of social reform, pretending to emanate from the great dead. Modern Spiritualism is a solemn and a mighty question, an influence which has now permeated the thought of our age, a problem which at no previous time during the past thirty-five years has occupied more able minds than at the present hour. It is, however, weighted down with a mass of false appearances and untenable hypotheses which bring reproach upon it, but which will in time, we believe, yield to more correct views of its phenomena as Asiatic philosophy, and the fruits of occult research upon which it rests become better known. Among mediums who have uttered alleged communications from the great departed there are two classes, of whom one are deceiving, the other deceived. If there be a third class of mediums who have in fact received their inspiration from great spirits—the group is very small, we are persuaded, in comparison with what the friends of mediums claim. Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account. So, to return to the case in point, we were persuaded from a personal familiarity with the late Epes Sargent, his quality of mind and writings, that the message through Mr. Spriggs was not genuine—not from Sargent—but a “fabrication” by somebody or something. It now would seem that we must look for the culprit beyond the gentleman medium to his “control,” a fact we are glad to learn and to put upon record.

THE PRINCE CONVERT

[The Theosophist, Vol. IV, No. 10 (46), July, 1883, p. 263]

OFFICE OF THE REPUBLICAN.

FRESNO, CALIFORNIA, April 12, 1883.

Allow me to call your attention to the following notice now running through all Christian papers of U.S.

“One of the most recent converts to Christianity is Prince Sardan Herman Singh, who is heir to one of the richest provinces in Northern India Conversion in his case means a much greater sacrifice than is involved in this country; for Sardan Herman Singh must forfeit all claim to his worldly estates and become a poor man.”

—Chicago Journal.

Is there any truth in it?

Yours,

GUSTAV EISEN.

Editor's Note.—Never heard of such a Prince. The name reads like that of a Punjabi Dutchman. Perhaps he is related to Prince Jalma of Eugen Sue's *The Wandering Jew*? It must be a little innocent repartie à la Munchausen, coming from the good Missionaries. They are often caught fibbing in this way. We know of Sardar Harban Singh—Hon. Harban Sahaïe, of Arrah, a Jain Member of the V. R. Council. Do the Missionaries claim him? If so, let the American editor ask him, this gentleman, what he thinks of the padris.

CHELAS AND LAY CHELAS

[The Theosophist, Vol. IV, Supplement to No. 10, July, 1883, pp. 10-11]

As the word Chela has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members.

A “Chela” then, is one who has offered himself or herself as a pupil to learn practically the “hidden mysteries of Nature and the psychical powers latent in man.” The spiritual teacher to whom he proposes his candidature is called in India a Guru; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (Siddhi) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the selfsame tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the gon-pa (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico della Mirandola, Count de Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kiu-ti, chapter on “the Laws of Upasana,” we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokiteśvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) Sarira—body; (2) Indriya—senses; (3) Dosha—faults; (4) Duhkha—pain; and is ready to become one with his Manas—mind; Buddhi—intellection, or spiritual intelligence; and Atma—highest soul, i.e., spirit. When he is ready for this, and, further, to recognize in Atma the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of Phala, or the fruits of causes produced, and given the means of reaching Apavarga—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding Pretya-bhava—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to reawaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new Avatara! All expected to have hidden things taught, extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary line which separated him from the Mahatmas, and has brought him self, as it were, under their notice.

In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the “favour” of one of our Mahatmas, or any other Mahatmas in the world should the latter consent to become known—that has not been fully earned by personal merit. The Mahatmas are the servants, not the arbiters of the Law of Karma. LAY CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be prima facie evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim “First deserve, then desire” intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain “Chelas” who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb: “Let sleeping dogs lie?” There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all:

“To be, or Not to be”; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it shall and will be brought to light. The varnish of conventionalities which “civilization” overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of Chelaship. He is now in an atmosphere of illusions—Maya. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter’s good angel stands beside him to counsel and assist.

For the strife is in this instance between the Chela's Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealized it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a "psychic solvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for anyone to leave the smooth path of commonplace life to scale the crags of Chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: "Let him that thinketh he standeth take heed lest he fall"*—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay Chelas if they had thought twice before defying the tests. We call to mind several sad failures within a twelve-month. One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respect able persons.

* [1 Corinth., x, 12.]

Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but “within all was rottenness and dead men’s bones.” The world’s varnish was so thick as to hide the absence of the true gold underneath; and the “resolvent” doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still “there is no Impossibility to him who WILLS.” The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom., vii, 18-19) might have had a Chela in mind when he said “to will is present with me; but how to perform that which is (good I find not. For the good that I would, I do not; but the evil which I would not, that I do.” And in the wise Kirâtârajunîya of Bhâravi it is written:

“The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought; who conquers these
Is equal to the conqueror of worlds.” (XI, 32.)

**NOTE TO “A DESCRIPTION OF THE TANTRIK MYSTIC RITES
AND CEREMONIES KNOWN AS ‘SAVASADHANA’”**

[The Theosophist, Vol. IV, Supplement to No. 10, July, 1883, p. 12]

So little is known outside Bengal about Tantrik rites and ceremonies that space has been given this interesting paper, despite the disgusting and horrid ceremonial it describes. As there are both magic (pure psychic science) and sorcery (its impure counterpart) so there are what are known as the “White” and “Black” Tantras. The one is an exposition, very clear and exceedingly valuable, of occultism in its noblest features, the other a devil’s chap-book of wicked instructions to the would-be wizard and sorcerer. Some of the prescribed ceremonies in the latter are far worse even than the Savasadhana, and show to what depths of vile bestiality bad men (and women) are ready to plunge in the hope of feeding lust, hatred, cruelty and other vile passions. The subject is somewhat touched upon in *Isis Unveiled*, whose readers will, among other things, recall the awful incantation with the bloody head of a murdered child by Catherine de Medici, Queen of France, with the help of her private Christian priest.*

* [Vol. II, p. 56.]
